

BROTHERLY RECONCILEMENT:

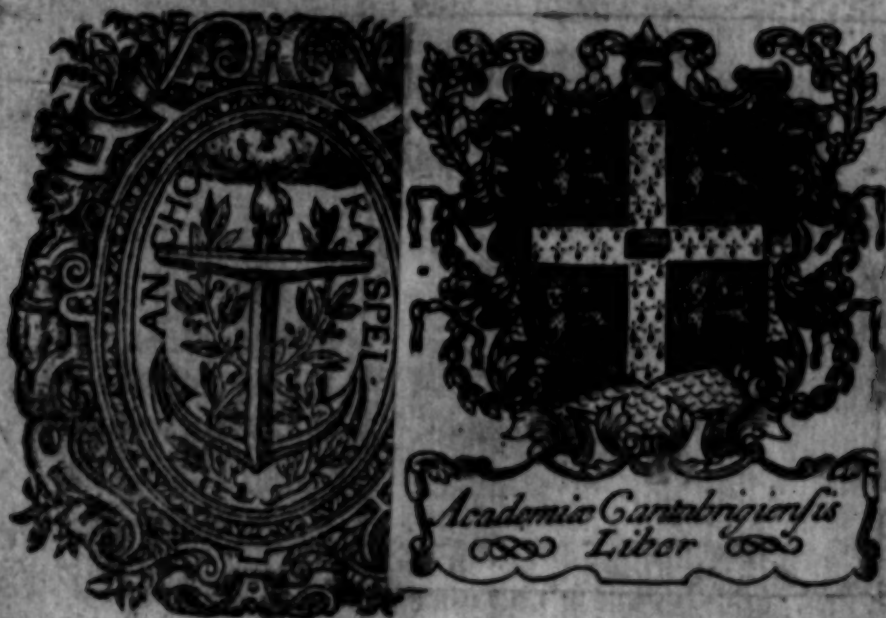
Preached in Oxford for the vnion
of some, and now published with larger me-
ditations for the vnitic of all in this Church
and Common-wealth: 9-6-2

With
*An Apologie of the use of Fathers, and Secular
learning in Sermons.*

By EORON ASKEVV of Queenes Colledge.

Act 7. 26.

Sirs, ye are brethren: why do ye wrong one to another?



LONDON,
Printed for GEORGE BISHOP.
1605.

BROTHERLY
RECONCILEMENT:

Printed in Oxford for the vision
of James and now published with larger
characters for the use of all the Church
and commonwealth: 1642

By the Rev. James
Manning, Minister
of the Parish of St. Andrew's, London.
The Boston Library of Theological Studies

Printed in London by J. Streater, 1642

1008:97

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1642.



TO THE MOST
CHRISTIAN AND
MIGHTIE MONARCH, JAMES,

by the grace of God, King of Great BRITAIN,
France and Ireland, Defender of the true
Catholike and auncient Faith, &c.

Most religious & renowned Prince,
when I duly consider what a *sonne*
of peace your Maiestie hath bene,
* *Keeping peace and amitie with all,* * *His Maiesties*
yea an heire of reconciliation, in *speech to the*
whose royall person, those two *Parliament,*
princely houses are vnited: as also
what a *Father of peace* and peace-
making reconciler, outwardly of our enemies, inwardly
of our selues, your Maiestie continueth; I cannot but
iudge your Maiestie is the *Salomon*, in whose peaceable
dayes Gods house shall be finished, when thus *peace is*
tied to your person. In regard of our *ciuill vnion*, seeing
your sacred person hath *ioyned the wood of Israel and Iudah*
in one tree, that they shall be no more two peoples, neither be
diuided henceforth any more into two kingdomes, as the
* Prophet speaketh, I thought it seasonable to write of * *Ezek. 37.*
Reconciling of Brethren. And in respect of our *Ecclesi-*
astlicall vnion, sith your sacred selfe hath bene our peace,

The Epistle Dedicatorie.

in breaking downe this partition wall of ceremonies and rites in this Church; so making of two one, and *reconciling* both to one God, slaying hatred thereby: I thought it bounden dutie, and presumed to dedicate to *the Reconciler of Christendome* a worke of Brotherly Reconcilement. An argument (gracious Soueraigne) if euer and for any, now and for vs, most needful and necessary, when not onely the *bands of brotherhood are dissolued* among brethren, but sonnes also (as prophesied our Sauiour) rise against their reuerend fathers. How much the rather may I hope your royall clemencie will put forth a gracious hand, and receiue this Doue into the arke, that comes (shal I say from the waters of affliction?) with an Oliue branch of peace and reconcilement in her mouth, sith she findes no rest for the sole of her foote, but on the arke of your testimonie! wherein I rest, beseeching God still to blesse you, with the *head of Salomon*, the *heart of David*, and *hand of Gedeon*; and fructifie may he your work of vnion and Brotherly Reconcilement, that in this bodie humorisme purged out, in the seamelesse coate scisme sewed vp, and men in orders (indeed out of all order) brought into order, God may be serued in verity by this Church, and preserued in vnitie till the coming of his sonne Christ Iesus vnto iudgement. Amen.

Greenwich this 27. of Aprill. 1605.

*Your Maiesties most humble
and loyall subiect,*

EGEON ASKEVV.



A Preface to the Christian Reader.



Blouded Christian, as a time was^a foretold, when a^b Tim. 4.3. mens eares would itch^b Athenian-like, for new^b Act. 17.21. things: so haue they now according to their lustes, got them an heape of Writers, and there is no end in making many bookes,

— tenet insanabile multos

Scribendi cacoëthes,

said a^c Satyrist of his dayes: and in ours we daily see voluntarie offe- c Iuuenal. Sat. rers bring so much to the building of the tabernacle, that vnlesse Moses should forbid them, Presses would be oppressed, and the world not containe the bookes that should be written.

Wherein, as I cannot but taxe our obscene Pamphleters, who, ad prelum tanquam prælium, runne to the Presse as the horse rusheth into battel, where they are wounded with their owne quilts, when they publish their imperfections, and subscribe to their owne folly: so gladly them I would excite, to bring their graine to the market, who^d lay vp knowledge in their heart, as that^e hoorder did his corne d Prou. 10.14. in the arke: or wrappe vp their gifts in paper, as did the slothfull e Prou. 11.26. seruant his talent in a napkin, and make their common-place bookes f Luk. 1.63. bigger, as he did his barnes, where they may lay vp in store their Gal. 4.20. fruites for many yeares: for this night may they fetch away thy soule g Ambo verbi prædicant, hic quidem scripto, ille vero voce: & prædicandi scientia vitrouis modo iuuat, seu per manum, seu per linguam operetur. Clem. Alex. lib. 1. Str. pag. 1. provided? Whosoever art called to labour in the vineyard, resolute with the maister of the vine, Ioh. 9.4. I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke.

And seeing there is a voice by^t writing, as well as by speaking; and a preaching by^e pen, as by tongue: how can we thinke, but that the^h neglect is attended on with a woe, and negligence with a

To the Christian Reader.

Jer .48. 10.

1 curse, when by neither we preach the Gospell?

k Pulchrum
esse & honestū
existimo, his e-
tiam qui postea
faturi sunt bo-
nos filios relin-
quere: ac filij
quidem corpo-
rum: anime
autem sunt sœ-
tus, orationes.
Clem.Alex. ibi.

l Ridiculum
ecce fuerit,
eorum qui sunt
boni ac studiosi
scriptis repudi-
atis, eos, qui
tales non sunt,
componentes
admittere. Sed
Theopompo
quidem & Ti-
mæo, qui fabu-
las & maledi-
cta componunt,
præterea etiā
Epicuro quoque
qui est princeps
& author impi-
etatis, quin e-
tiam Hippona-
sti & Archilo-
cho tam turpi-
ter scribere cō-
cedendum est:
ei autem qui
veritatem præ-
dicat, prohibe-
ndum est po-
steris utilitatē
relinquere. lib.
1. Stron.

In which respect, as it stands them upon, whose tongue like Za-
charies is not unloosed, to aske with him for writing bookes, and
write, saying: (for though their tongue cleave to the roose of their
mouth, yet should not their right hand also forget her cunning:) So
may they thinke it an^d honest and comely thing, to leaue good chil-
dren of their mind to posteritie, seeing sonnes are but of the bodie frō
mortall seed, and good bookes from the soule by the immortall seede
of Gods word. Are they too simple? why he who by the mouth of an
Ass forbade the foolishnesse of a Prophet, hath chosen the foolish
things of the world to confound the wise. Are they too weake in
themselves? His power is made perfect through weakenesse: and he,
who with fine stones in Dauids sling ouerthrew strong Goliath, hath
chosen the weake things of the world to confound the mightie things.
Are they vile or despised among men? Why he who by the sound of
Rammes hornes ouerturned the wals of Iericho, hath chosen the vile
and despised things of the world to bring to nought things that are; so
mightie through God, though weake in themselves, are the weapons
of their warfare, to cast downe holds, and euery thing that is exalted
against Christ. Wherin, though the liuing spirit of speech quickeneth
most, more then the dead letter of writing, whence Paule himselfe
wisbed for writing, to speake vnto the Galatians, that he might
change his voice of the pen into a tongue, Gal. 4. 20. Yet when their
bodily presence is weake, and their speech of no value, their writings
may be forcible and strong. Neither let all thinke, that such as they
are in word by letters when they are absent, such can they be, with
S. Paul, when they are present with the people, 2. Corint. 10. All
which considerations, as they may stirre vp spirituall Fathers to pre-
sent their young Samuels to the temple of the Lord, by the mouth
of which babes and sucklings, his praise may be made more perfect
among men: so, sub the tabernacle is not quite finished, free offerers
need not feare their oblation (though of goates haire) shall be reie-
cted, when infirmissima, the weakest things are as necessarie for the
spirituall, as that was for the materiall tabernacle of the Lord. It
were ridiculous, saith ¹ Clemens Alexandrinus, to refuse the wri-
tings of good men. & studios, & admit or licēce thē that are neither.
Neither need any feare that of ours, which he addeth of his dayes.

For

To the Christian Reader.

For my part, when I saw many rich men, cast of their superfluous so much into the Lords treasure, I thought the widowes farthing would be needlesse, and once resolved with ^m Ierome in like case, to surcease from this worke, lest I should poure water into the sea, or carie wood into the forrest, as he speaketh; aut enim eadem dicerē ex superfluo: for that that is, bath bene, and there is now no new thing vnder the Sunne, aut si noua voluerim dicere, à clarissimo ingenio occupata sunt meliora. And indeed, to speake truth, this diseased Sermon, like the poore creeple at Bethesda, had kept its couch to the death, had not an Angell at a certaine season, that troubled the water, put it downe into the poole, and made it walke abroad. Whose first conception as it was sudden and too present: so, like the vntimely fruite of a woman that perisbeth before it seeth the Sunne, might the wombe haue bene its tombe, or at most like the Ephemerion haue lined but one day, but that thinking it would profite more by the eye, then it did by the eare, many reasons forced me to publish it to the eye of the world, that was primarly spoken in the eare of a Colledge. Some it may be will aske me,

m Lib. 3. adu. Pelag.

Segnius irritat animos demissa per aures: Quàm quæ sunt oculis subiecta fidelibus. Horat.

— Amphora cepit

Institui, currente rota cur vrceus exit?

Horat.

Why I extend it to a booke that was intended but a Sermon, and propose a pitcher what I purposed but a kenne. Indeed, like the woman of Samaria, I brought a pitcher at first to the well of lining water, but because of short meditation I had nothing to draw with, I haue now drawne deeper of Iakobs well, filled my water pot to the brim, and this abortine issue hath reentred (as it were) into the wombe, and bene borne againe. In whose second birth, I haue, as Galen speakes of nurces, or mid-wiues framed the unfashioned feature and lims of this infant, before I durst presume to bring it to the church, and christen it in the Presse with the name of a booke. An argument (deare Christian) most needfull for these iarring and vncharitable times: wherein I beseech my ecclesiasticall brethren, in the bowels of Christ Iesus, that they would preach faith that worketh through loue, and adioyne to their doctrine of faith the necessitie of good worker: more then some do, who by beating solety on sole faith, haue made her solitarie. O ye Priests and Ministers of my God, remember, the high Priest caried pomegranates as well as bels, and a pome-

Motives to Ministers, that they preach faith that worketh through loue, and ioyne necessity of works with their doctrine of faith.

To the Christian Reader.

granate for every bell, when he went into the sanctuary of the Lord, Exod. 28. And so the high priest of our profession, his doctrine still was, Every tree that bringeth not forth good fruit, shall be hewne downe and cast into the fire, Mat. 7. Those beasts in Ezekiel's vision, whereby the foure Euangelists are prefigured, as not onely auncient Fathers, but modernes obserue, had hands as well as wings, and an hand for every wing, Ezek. 1. It was the Apostles, and euen S. Pauls practise, who, and where, and to whom he stood most on iustification by faith onely, as in his Epistles to the Romanes and the people of Galatia, when in the former part he had layed that good foundation of faith, omitted not in the latter end to build thereon gold, siluer, and precious stones of good workes.

1. The practise of
Christ and his
Apostles.

2. Pauls precept.

It was his strait charge to Titus, and in him to al Preachers: this is a true saying, and these things I would thou shouldst affirme, That they which haue beleened in God, might be carefull to shew forth good workes; these are good and profitable vnto men. I may adioyne what he addeth, And let ours also learne to shew forth good workes for necessary uses, that they be not unfruitfull. Tit. 3. 8. 14.

3. These loose and
uncharitable
times.

A doctrine, as necessary in all ages, so most needfull in our times, wherein workes are changed of many into words, walking in goodnes into talking of God, hands into tongues, and hearts into cares; that to cure the superstition, we neglect true deuotion, and to auoid the opinion of meane, we cast off the care of well doing; that the faith which was wont to be in words of any, is now scarce found in the othes of many. Wherein the disease of our forefathers heads is so dangerously fallen vpon our hearts, that whereas they hauing good hearts and bad heads, being but children in vnderstanding, might truly crie with the Shunamites boy, Mine head, mine head, and their mother could not helpe them. We hauing good heads and bad hearts, may cry out with Ieremy in another meaning, My belly, my belly, I am pained at the heart: and euery where barren faith like Rachel crying, Giue me children, or else I die, giue me workes, or I am but a dead faith; yea she weepeth for her children, and will not be comforted because they are not.

4. The slender of
our Church.

How much the rather should spiritual fathers open by these meanes the wombe of barren faith again, with whom as it did with old Sarai, it ceaseth to be after the maner of women, that God may take away her

To the Christian Reader.

her slander of barrennesse and her rebuke among women: and hauing her quiver full of these arrowes, she may be blessed before God, and not be asbamed when she speaketh with her enemies in the gate.

A precept Apostolicall, not duly enough practised of some, who thinke to make faith fruitfull, as Gardeners do their Walnut tree, by still beating on the bole. Whose tantum crede, only beleene and thou shalt be saued, hath taught many to turne the grace of God into wantonnes, & resolute with Eunomius, that faith without works wil serue the turne. Of whose blind zeale and indiscreet speaking, good works like those workers may complaine, Exod. 5. The Lord looke upon you and iudge, for ye haue made our sauour to stinke among the inhabitants of the land, in that ye haue put a sword in their hand for to slay vs. O then Moses and Aaron, why cause ye the people to cease from their workes? Get ye to your burdens. Lay upon the people the number of workes which they did in time past, diminish nothing therof, for they be idle, therfore they cry, saying, Only beleene and we shall be saued, for all things are possible to him that beleueth. Which 4. mo-
tines, as still they forced me in my speech to bid our Rebecca meet her spouse with bracelets as wel as with eare-rings, seeing not the hearers of the law, but the doers thereof are iustified before him, Rom. 2. 13. sopro moued they me now to pen a tract (most needfull for our times) of Brotherly Reconcilement, whereof none auncient or recent hath particularly (that I know) written or diuulged, that Iames workes might be ioyned with Pauls faith, and faith worke through lons in all Christian professors.

A reproofe of
falsidicall Preachers
that teach faith
alone to be suffi-
cient to saluation

Wherein, si forte mihi vitio detur (as ^mPatricius apologized his citing of many authors) if perchance I be blamed, especially of those idle make-bates, and gaping or idle cauillers, that I haue taken most things out of Greeke and Latine writers, and apply them to mine owne vse, I must answer them as he did such men, Me parum admodum fidei rebus meis facturum fuisse, si solum autoritate mea niterer. And beside, it is the custome of all writers to mingle o-
ther mens things with their owne, Tum vt certiora scribant, tum vt gratius iucundiusq; legantur: or as ⁿAphranus being accused that he had taken much out of Menander; I confesse (saith he) I haue taken, not onely out of him, but out of euery one that agreed to my matter, Quodcunque me non posse facere melius credidi.

^m Epist. in lib. de
Instit. viii. p.

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ⁿ Idem lib.

If

To the Christian Reader.

If next the Scriptures I haue preferred the auncient Fathers to their children, Genus hoc sermonum positum in hominum veterum autoritate & eorum illustrium plus (nescio quo pacto) videtur habere grauitatis, *as^o Tully in like case spake of his citing the auncient,* Neque omnem sermonem tribuimus Tithono, ne parum esset autoritatis, sed M. Catoni seni, quo maiorem auctoritatem haberet oratio, *as^e elsewhere he speaketh.* Neither haue I relied on men of yesterday, least my word might want warrant, but on the auncient especially, that the multitude of yeares might teach wisdom in this tract: whereof, as I may truly like⁹ Lipsius of his sententious centons, confesse omnia nostra esse & nihil, that all and nothing is mine: so iustly do I feare the author whom I cite, may returne Martials apostrophe vpon me, Sed malè dum recitas, incipit esse tuum, and their licour running through someane a channel, hath lost much of his sweetnesse. But of the manner enough or too much: for the matter it selfe, howsoeuer this meane booke hath learned this meane, parcere personis, dicere de vitijs, yet some (as he^r speaketh of that his booke) homines malè acuti & callidi sensisse aut scripsisse me volent, quæ per somnū non sensi non scripsi, wil thinke I meant that which neuer came in my mind, referuntq; pleraq; omnia ad hoc vnum reum, & quæ nos communiter diximus, sic volunt accipi quasi in Titium aut Seium dicta. Imo vates etiam agunt, non lectores: nec sumunt à nobis sensum, sed adferunt, & mentem aliquam adfingunt ex sua mente: ô angues, ô viperæ, fugio vos, fugio, & tamen vix effugio. *Howbeit I may safely auouch with Saint^r Ierome,* Nullum læsi, nullius nomen mea scripturâ designatum est. Neminem specialiter meus sermo pulsauit. Generalis de vitijs disputatio est: qui mihi irasci voluerit, ipse de se quòd talis fit confitebitur. *I haue strinē against no man, but onely his strife; malignant no man, but his malice; nor enuied any, but his enuie.* Scio me offensurum esse quamplurimos, *as^e he said in like case,* qui generalem de vitijs disputationem in suam referunt contumeliam, and they shall gaine but what he addeth, Et dum mihi irascuntur, suam indicant conscientiam, multoq; peius de se quàm de me iudicant. Ego enim neminem nominabo: nec veteris comœdiæ licentia certas personas eligam atque perstringam. *He subnecteth a good medicine for such sore backs,*

^o De Amicit.

^p De Senect.

⁹ Prefat ad lect.
in lib. ciuil. doct.

Hunc seruare
modum nostri
nouere libelli,
Mart.

^r Lip libid.

^f Ad Nepot. de
vita Cleric.

^g Ierom. epist.
ad rustic. Mo-
nach.

To the Christian Reader.

*backes, Prudentis viri est dissimulare, imo emendare quod in se intelligat, & indignari sibi magis quam mihi, nec in monitorem maledicta regerere, saith Ierom. Touching them that are loving & friendly to their brethren, as Plutarch when he offered his booke of Brotherly loue vnto Nigrinus and Quintus agreeing brethren, sayd, Ad quæ libellus cohortatur, ea vos iam agentes testimonio potius ornari quàm officij admoneri videbimini: so this little booke of Brotherly Reconcilement shal rather beare witnes of their vnitie, then intreate them to that which willingly they do. For them that are factious folk and contentious, I easily vnderstand I shall not please them, as he speaketh: howsoeuer, I passe little to be iudged of such, or of mans iudgement when I iudge not my selfe. Onely thee (gentle Reader) I would intreate, that what Socrates thought of Heraclitus his obscure booke, thou wouldst charitably thinke and say of mine, Ἡ μὲν οὐκ ἔστιν, ἡ γὰρ αἰὶν ὅτις δὲ καὶ μὴ οὐκ ἔστιν, what I vnderstood is good, and I hope that which I haue not vnderstood. * If thou shalt find I touch some kind of men, and deride their ridiculous customs, which is not my wont, let me craue pardon for my want. If in hate and heate against the spirit of singularitie and scisme, and to auert the readers therefro, being prouoked, I haue called some deceiuers of minds, Puritans or Pruritans, beare with this zeale also: Ipsa enim necessitas aduersus huius certaminis doctrinas instans, talem nobis sudorem efficit, & vt lectores auertantur, as saith Epiphanius in not vnlke case, I did it because sinful scisme is impudent; and hauing a whores forehead, will not be ashamed till we spit in her face.*

In which respect, as I cannot hope for better acceptance of my widowes mite then did Ierome, of his much, cast into the treasure. Some will despise it as a thing of no value, and whatsoeuer we write, disdain to reade it: Others in hatred of our name consider the person not the thing, & more commend others silence then our indeuor: some count vs bold for handling a matter neuer written of before: some thinke themselves skilfull and learned, if they can detract from others labours, & non quid ipsi possint, sed quid nos non possumus dijudicent: so may I iustly wish with Lucilius, that neither the best nor worst learned might be my readers, because they vnderstand nothing at all, and these more then perchance I do

meane.

a Cic. ad Artic. 8. 15. Facile intelligo pugnantem cupidis hominibus me non latissimare.

** Quin & amplius sitis rogati pro indulgentia venia, si alicubi reperitis nos aliquos impetere, aut cauillis incessere, quum alias hunc morem non habeamus. Etsi alicubi propter zelum aduersus hereses, & ad auertendos letores, exacerbati dixerimus aliquos deceptores, aut circulatores aut miseros homines, ignoscite: Epiphanius praefat. in lib. haeres.*

x Proem. in lib. 2. commet. in Oseam.

Alij quasi parua contemnunt & quicquid dixerimus contemere despiciunt.

Alij odio nominis nostri non res sed personas considerant, magisque aliorum silentium quam nostrum studium probant. Sunt quæ audacter nos facere asserant &c. Quidam in eo se disertos arbitrantur & doctos, si alieno operi detrahant, &c.

To the Reader Christian Reader.

¶ Cicer. lib. 2.
de Orat.

meane, ¶ *Perseum non curo legere, Lælius volo: Perseus is too learned, honest and not vlearned Lælius I wish for my Reader. And now thee I intreate (good Christian) if thou hast not written, suspend thy censure, till thou know what it is to write and be buried in a dead letter of lesse delight and perswasion: if thou hast written, yet suspend thy iudgement, till thou meet with a matter wherein thou hast euery man, and yet none for thy helpe. It is an easie matter to chaunge an Author e Græco in Latinum from his Athenian cloke into a Romaine gowne. A more easie matter, like Chrysippus, to take Euripides his Medea, and concealing his name, make it our owne Tragedie, as some do. I speake not this to taxe others, or commend my selfe: *μῦθος τῆς δᾶσσορ ἡ μῦθος*, was the brag of a proud Painter: that thought be farre from my heart: onely I tell Martial, Epigr. Momus, *Carpere vel noli nostra vel ede tua*. If I haue done well, and as the storie required, it is the thing that I desired: let God haue the praise, thee the profite, and me the paines. But if I haue spoken slenderly and barely, (as thou shalt perceiue) it is that I could. The God of peace enlighten thine vnderstanding, and sanctifie thee throughout, that after thou hast enioyed the peace of conscience, thou mayst possesse that eternall peace of God in the heauens. Amen.*

Thine in the Lord,

Egeon Askew.

BRO-



BROTHERLY RE- CONCILEMENT.

MATH. 5. 24.

Go thy way, first be reconciled to thy Brother.



THose Porters of the kingdome, who had taken away the *Key of knowledge*, *Luke 11.* did with their forged glosse (that *false key*) so wrest the locke and sence of the Law, that sooner they could enter those *secreta Iehoue*, the priuie chamber of Gods secret counsell, then open these *reuelata*, the presence-chamber of his reuealed will. For whereas the Law was not only *holy*, to bind the hand from the action of bloodshed, *Leuit. 19. 18.* but *spirituall* also to bridle the hart from the affection of hatred, *vers. 17.* the Scribes and expounders of the Law (whose *pen* it seemes *taught fullhood* by tradition) misconstruing the turbulent passions of *anger*, *malice*, and *enuie* (as *Papists* now do) to be but *least matters* of the law, *Mat. 5. 19. 20.* restrained by their glosse the sixt precept, *Thou shalt not kill*, to the outward act of murder, *vers. 21.* and openly professed out of, not *Moses* chaire, but their stoole of *wickednesse*, whereon they imagined mischief for a law, yea publicly proclaimed (as if not *their heart* alone, but *eyes* too, in reading of *Moses* had bene couered with a veile) that *this outward action of killing onely*, and not *these inward motions of the mind* were forbidden in this commandement, as *Lyra* a Jew by offspring out of their owne *Antiquarian* wel obserues. Thus these text-corrupting glosers staying their superficial knowledge in the vtter court and dead letter of this precept, nor once entring into the spirit, and holiest of all, measured murder but with the span of a bloody hand; and mete

a Mat. 23. 13.
b Bulling. conc.
39 in Apoc 9. 1.
c Doctrina adul-
ter 124 est clauis
adulterina.
d Deuter. 29. 29.
e Rom. 7. 12.
f Vers. 14.
g Hier. 8. 8.
h Bellar. lib. 1. de
statu peccas c. 3.
9. 12.
i Chrysost. Ho-
mil. 11. op. imp.
j in Math. 5. sic
gloss ord. Calum.
muscul. Chom.
k Aret. Rex. Pise.
Ferus & Quill.
in Mat. 5. expon.
l Math 23. 2.
m Psalme 94. 20.
n 1. Corint. 3. 15.
o Acts 28. 27.
p Leu. 19. 17. 18.
Thou shalt not
hate thy bro-
ther in thy
heart, nor re-
member inui-
ries.
q Sic. Lyra in
Exod. 20. 17. &
Mat. 5. 20.
r Joseph. Antiq.
Jud. lib. 12.
cap. 13.

Brotherly Reconcilement.

out homicide with the *stroke of the fist of wickednesse*. Thus like their ^b fathers they ranne from the living to the dead: and *Mazzarius*-like *tying* the *living* spirit of this precept to the *dead* letter of the law, they stifled the life therof with the *dead* character, they murdered its soule with the *killing* letter, and made the commandement of God of no authoritie by their glossing tradition. Wherefore our Lord thinking it now time to put to his hand, seeing they had destroyed his law, purgeth it from their glosses, as he did the Temple of the buyers and sellers: and opening with his *Key of knowledge* the meaning of his Fathers will, quickneth the *dead* letter of this precept with the spirit of truth; who laying his axe not onely to the hands and branches of the tree, but euen to the heart the roote of bitternesse, both chaines vp thereby an Herodian ^d foxe from violence or blood, and in him also takes the ^e little foxes, *anger, hatred and malice*, which lurking in the denne of his heart would eftsoones destroy the vine, and like ^f *Sampsons* foxes set all on fire: proclaiming with his *αὐτὸς ἐπὶ* from heauen, that euen an ireful heart, a disdainig gesture, and a reuiling tongue, as wel as bloody hands, are guilty of murder and culpable of iudgment. Ver. 21. *But I say vnto you, whoesoener is angry with his brother vnadvisedly, shall be guiltie of iudgement: and whoesoener saith to his brother, Raca, shall be guiltie of a Councel: and whoesoener shal say Foole, shal be guilty of the gehenna of fire.* This heauenly gardener (if so with ^g *Mary* I may suppose him) hauing thus extirpated *μισανθρωπία*, and plucked vp murder by the roots, in weeding out those *Fibræ* and rootes of bitternes, ver. 22: he now plants the herbe ^h *Philanthropos* or brotherly loue in the ground of their hearts, ver. 23. 24. to cure their malice, the Kings euill of the soule (so ⁱ *Chrysostome* calls it) as that vegetiue healeth the Kings euill of the body, as ^k *Herbalists* obserue. Where seeing the ^l *Pharisees* to misconceiue like their ^m auncesters, that the Almighty would be pleased with their legall oblations, though their hearts as the others hands were full of blood: he prescious of their thoughts, preuenteth their excuse, and doth anticipate their supposall in the sequent verses, If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leaue there thy

gift

^a *Eley 52.4.*
^b *Eley 8.17.*

^c *Mat. 21.12.*

^d *Luk. 13.31.32.*
^e *Cant. 2.15.*
^f *vid. Iun. & Fen.*

^g *Iudg. 15.4-5.*

^h *John 20.15.*
Coherence of
the text.

ⁱ *Phil. 2.13.*
^k *Phil. 2.13.*
^l *Phil. 2.13.*

^m *In Eph. 4.*

ⁿ *Rom. 12.1.*

^o *1. Tim. 2.1.*

^p *1. Tim. 2.1.*

^q *1. Tim. 2.1.*

^r *1. Tim. 2.1.*

^s *1. Tim. 2.1.*

^t *1. Tim. 2.1.*

^u *1. Tim. 2.1.*

^v *1. Tim. 2.1.*

^w *1. Tim. 2.1.*

^x *1. Tim. 2.1.*

^y *1. Tim. 2.1.*

^z *1. Tim. 2.1.*

gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift: agree with thine adversary quickly, &c. The brieft and summe whereof I haue here selected for the theame of my future discourse, Go thy way, first be reconciled to thy brother: paralele whereto in sense are these words immediatly subiected, vers. 25. Agree with thine adversary quickly; for agree, here is be reconciled; for adversary, brother; for quickly, first. In which precept of our Sauour, we may obserue a dismissal from the altar, Go thy way: secondly, a commission of two, be reconciled to thy brother: thirdly, this without all intermission, first, Go thy way, first be reconciled to thy brother. Touching the first, if this dismissal seeme so indefinit, that like *Peter* thou askest, Master, to whom shall I go? He tels thee thy whole arrant, *Mat. 18. 15*, If thy brother trespassse against thee, go thou vnto him, and tell him his fault betweene thee and him alone; if he heare thee, thou hast won thy brother. If thy brother of generatiō or regeneratiō by nature or grace, trespassse in word or deed, saith a writer, by iniury or contumely, saith the glosse, against thee, that thou onely knowest it; go, if he be absent, beyond the sea (saith *Austine*) that much water must not quench the fiery coales of thy loue; nor the floods drowne it: but go, *non pedibus corporis, sed motibus animi*, though not with the sole of thy feete, yet with the feete of thy soule; and at least (saith he) thou must resolute with thy selfe that so soone as oportunitie of going vnto him shall offer it selfe, thou wilt be reconciled. But if propinquitie of place will oportune thine intent, go thou seruant with reuerence to thy master, thou companion louingly to thy fellow, thou maister with authoritie to thy seruant, saith a writer. But *vade mansuetus* go in all meeknes, with a coole temper of rebated heate: for as fire cannot be quenched with fire, so neither (saith *Chrysostome*) can fury be allayed with fury, sith meeknesse and lenitie asswageth the hote fit of anger, as water extinguisheth combustion. And indeed the reason why in quenching ciuill garboiles and domesticall combustions, we often for water adde fuell to the fire, and oyle to the flame, is, *quod iratus irati ipsi obinrgamus*, saith an heathen, because in our anger we chide our brothers anger: *Et quæ per irā sunt peccata in ea per*

The generall
diuision of the
text.

First, the dismissal,
Go thy way.
John 6. 68.

b *Arri. in hanc locum, & Be.*
c *Interl. in hunc locum.*
d *Aug. ser. 16. de verb. Dom.*
e *Lib. 1. de serm. Dom. in monte cap. 20.*

f *Ibid. cap. 20.*

g *Guiliad. in Mat. 18. 15.*
h *Homil. 59. in Gen. 13.*

i *Plut. de ira cohibend.*

iram vindicamus, and vnder pretence of correction, in our anger reuēge the offence which through his anger he gaue vs: as if one could see ^a clearly to plucke out the mote in his brothers eye, who hath a beame in his owne. Hence some heathens would not aduenture their speech in reproofe or commaund, till their fury was past and anger abated. It was the lesson of *Athenodorus* the famous Philosopher, which at his departure from Rome he gaue to *Octavius*: *Si succedere contingerit o Imperator, &c.* If thou chaunce to be angrie o Emperor (saith he) say ouer the 24. letters of the *Greeke Alphabet* before thou burst forth into speech. Hence others durst not in their rage trust their hands with the rod, nor would fit corrections among their families, nor come with a rod when they could not in the spirit of meeknesse: *Cederem tē nisi irascerer*, I would beate thee if I were not angry, said *Socrates* to his seruant: *Non ausus est se ira committere*, saith my Author, he durst not trust himselfe with anger. *Plato* his scholar tooke out that lesson in his practise, ^a who being angry with his boy, and laying him on the blocke with full intent to beate him, when he had lift vp his hand to fetch a blow, perceiuing himselfe in some passion of anger, held it in suspence and would not strike: but being asked of one by, what he did, *Exigo penas ab homine iracundo*, saith he, I am punishing an angry man and correcting his anger, *Speusippus* beate thou this youth for I am angrie. ^a *Architas* of *Tarentum* was not vnlike, who hauing found all things wrong in his field, perceiuing himselfe grieued in mind towards his Steward, touched him not then, but onely said, departing: It is happie for thee that I am angrie: or (as ^a *Lactantius* doth relate it) Silly fellow, whom I had killed with blowes, if I were not angrie. If these Moralists, Philosophers of discretion, durst not in heate of their wrath proceed to correction of their seruants, (which yet may seeme peculiar and an act legitimate for anger) lest they should exceede the golden meane of correction and reconomicall iustice: much lesse may we in our bile and cholericke passions march furiously like *Iehu* to admonition of our brother, (which shold be the purueyer of peace) lest for building we breake downe, for planting plucke vp & for saluing his maladic, gall the sores & vicers of his soule: and

^a Mathew 7.45

^b Plat. Aposth. in fine.

^c Senec. lib. 1. de ira. cap. 15.

^d Senec. lib. 3. de ira. cap. 12.

^e Plat. de fer. num. vindict.

^f Lib. de ira. cap. 18.

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and therefore in pollicie and wisdome of the spirit sends the Apostle Lenitie before, as Admonitions harbinger, to prepare for his comming, 2. *Tim.* 2. 25. *in iras digne et in ira*, in meeknesse not furie, Gods seruant must instruct, lest when admonition comes to be entertained, they will not receiue him, because his behaviour is, as if he would go further. But of this more anon.

To him. As thou like a good Physitian must come, not with coales but coolers, to allay the feauer of thy brothers furie: so in discretion of time must thou seasonably apply thy medicinable instruction. For as Physitions forbid (saith^a *Seneca*) to apply pre-
a Lib. 3. de ira.
scripts and medicines *cum morbus in accessu est, ac sauit*, when the hote fit cometh, and paroxysme begins to rage: but then oportu-
b Idem ibid.
nely *cum se remittit*, when it slaketh its extremitie. So that Physition of the hote ague of anger, ^bprescribeth this season for
her receipt, not to admonish her when the hot fit is vpon her, *sed ubi tempore cæperit esse lenior*, when by some protraction of
time her extreame heate and hate is abated. *Primam iram non*
audebimus oratione mulcere, we dare not (saith^c he) prescribe any
c Senec. lib. 3. de ira, cap. 39.
receipt, or minister any precept to anger in her fit: he giues the
reason, *Surda est & amens*, it is then deafe and mad, and will
take no receipt, no not the balme of *Gilead*: but whether thou
pipe vnto her or lament, sing of mercie or iudgement, like the
deafe adder she stoppeth her eares, and will refuse to heare the
voice of the charmer, charme he neuer so wisely, *Psal.* 58. 4. It
was both deafe and mad in those stif-necked *Iewes* at *Stephens*
reprooffe, *Act.* 7. *Deafe*, for when their hearts brast for anger,
they stopped their eares saith *Saint Luke*: and *mad*, for they ran
vpon him like mad dogs all at once, and gnashed their teeth:
though causlesly both deafe and mad at his now^d comming to
d Act. 7.
them with a rod, since^e before with the spirit of meeknesse he
e Act. 6.
could not preuaile. Which season for angers cure we should the
rather obserue, because though all other euils of the bodie (saith
^f*Plutarch*) admit remedies when the maladie rageth, yet anger
f De ira colib.
brookes no medicin when the mind outrageth, but like a fired
house fills all full of smoke and fire, that none can see for the
one, nor for feare of the other dare come to quench it. And

therefore when *Rebekah* saw *Eſau* on fire of hell, that he fumed toward his brother for the bleſſing, (*Gen.* 27. 42.) ſhe wiſely ad-
 uised her ſonne *Iaakob* not then to go vnto him and tell him his
 fault, but (as the^a Apoſtle ſpeakes) *dare locum ire*, to giue place
 for a while to his wrath, *verſ.* 43. *My ſonne* (ſaith ſhe) *beare*
my voyce, ariſe and flie to Haran to my brother Laban, and tarry
with him awhile till thy brothers fierceneſſe be aſſwaged, and then I
will ſend for thee again. Right ſo (ſaith^b *Ambroſe*) if any through
 enuie threaten and menace his brother, let patience like *Rebe-*
kah (who by her counſell kept both the one brother from dan-
 ger, and the other from his miſchiefe) aduiſe and perſwade vs
 to giue place for a while to the rage of wrath, till reaſonably we
 may mitigate her furie. And then indeed as *Iaakob* when his
 brothers heate and hate was allayed, preſented him fitly with
 gifts, and with faire^c ſpeeches appeaſed his wrath: ſo ſhall we
 obſerue the^e Wiſe mans oportunitie of time: To embrace and
 to be farre from embracing; to keepe ſilence and to ſpeake, and
 our words thus ſpoken fitly for^f time, perſon, and place, ſhall be
 like apples of gold with pictures of ſiluer, *Pro.* 25. 11. The^g hea-
 then could ſee this in the twilight of nature:

^a Gen. 12. 10.
^d Verſ. 18. &
 cap. 33. 4.
^e Eccleſ. 1. 5. 7.
^f Cicero lib. 2. de
 Orat.
^g Ouid lib. 1.
 de remed.

— *accendas vitia irritesq; vetando,*

Temporibus ſi non aggrediare ſuis.

If thou do not in their right ſeaſon reprove vices, eſpecially
 wrath and anger, thou mayſt ſooner kindle then quench them
 by correction; and therefore his aduiſe is from natures oracle
 to reprovers

Dum furor in curſu eſt currenti cede furori.

(he ſpake it of loue, but muſt more in hatred be obſerued.) For-
 beare to rebuke men in their furie and violent paſſions, for

Impatiens animus nec adhuc tractabilis arte

Reſpuit atque odio verba mouentis habet,

the impatient mind which is yet vntractable hateth to be refor-
 med, and will caſt thy words behind him:

Aggrediar melius tum cum ſua vulnera tangi

Iam ſinet, & veris vocibus aptus erit.

The fitteſt time to pacifie his wrath will be, when being ſome-
 what appeaſed, he will ſuffer his ſores to be touched and admit
 inſtruction:

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instruction: lest his vlcers (saith ^a Bernard) being angered and exasperated *more Phrenetici non solum repellat, sed & mordere tentet medici manum*, Like a madde man, not onely he reiect thy phisicke, but euen seeke to bite the hand of his Phisition. It was a caueat giuen the primitiue Church, and obserued by ancient Fathers in those bloudie times, *Non corripere furem tyrannum*, not to rebuke a tyrant in his furie, lest that should more incense his rage against the Church. Which Christian policie (I thinke) they learned of Saint Paule, who in his Epistle to the *Romains* did not so much as touch Nero their bloud-thirsting Emperour, (but willed ^b euery soule be subiect to his power) lest that Lion (as wisely not in that, but truly in ^c another Epistle he tearmed him) being awaked by reproofe, should roare after his prey, and seeke whom he might deuoure: only he wil- leth *Timothie* to pray for the appeasing of such wrathfull Ty- rants and Kings, that they might leade a quiet and peaceable life in all godlinesse and honestie, *1. Tim. 2. 2.*

Our Sauour hath prescribed each reprover a semblable ca- ueat, *Mat. 7. 6. Giue not holy things to dogs, neither cast your pearls before swine, Why? lest they treade them vnder their feet, (saith he) and turne againe all to rent you.* By *holy things* and *pearles* he mea- neth ^d holy admonitions, called *holy things*, ^e because they must not be spilt; and *pearles*, because not contemned; and these must not be mispent and spilt on *dogges* and *swine*, which in their woodnesse ^f admit no medicine, but ^g vomit vp their rancor at reproofe, and by wholesome admonition become more sicke then salued thereby, lest not onely like *swine* they treade them vnder foote, *sed illorum prebitorem persequantur, calumnijs ipsum impetentes & iniurijs afficientes*, saith ^h Iansenius, lest as mad dogs they turne againe all to rent you: onely then must we pray for the asswaging of their impetuous furie, that God may giue them repentance to know the truth, and come out of that snare of the diuell to amendement of life, *2. Tim. 2. 25.* The child and sonne of God by nature and grace hath in spirituall wisedome obserued this caution, and in pollicie of the spirit eschewed for a season the rage and wrath of the furious, as ⁱ *Isaak* fled from ^k *Esau*, ^l *Moses* from *Pharao*, ^m *David* from king *Saul*, ⁿ *Elias* from *Iesabel*,

^a Serm. 2. de resur. Dom.

^b Rom. 13. 1.
^c 1. Tim. 4. 17.

^d Piscat. in Mat. 7. 6. schol.
^e August. lib. 3. de serm. Dom. in mont. cap. 2. 1.
^f Caluan. harm. Euang. in Mat. 7. 6.

^g Chrysost. op. imperfect. hom. 17. in Mat. 7.

^h Cap. 43. Co- ment. in concord. Euang.

ⁱ Gen. 27. 43.
^k Exod. 2. 15.
^l 1. Sam. 27. 1. 2.
^m 1. King. 19. 3.

a. Act. 9. 25.
 b. 1. Cor. 11. 33.
 c. Luk. 4. 30.
 d. Joh. 11. 34.
 e. Gen. 29. 13-14.
 f. Exod. 2. 21.
 g. 1. Sam. 24.
 h. 1. King. 19. 5.
 i. Act. 9. 27.

Iesabel, * Paul from the *Damascens*, * and Christ himselfe from the *Jewes*, *nec desuit eis refugium & consolatio*, saith a Father, neither wanted they in this flight comfort for a citie of refuge: for * *Isaak* found fauour in *Labans* house, * *Moses* a rich father in law, * *Dauid* the kingdome, * *Elias* an Angell to feede him, * *Paul* spirituall brethren to comfort him, and Christ the comforter.

* *Lib. de const.*
 vii. & viii. c. 8.

All these gaue place to wrath for a season, and when it came, moſt of them ſeeing the wrath of their enemies allayed, fitted oportunitie to pacifie their fury. Therefore the faults of offenders (saith * *Auſtine*) muſt eſſoones craue ſilence for a ſeaſon, (he meanes anger, wrath and fury) *Ut aptiori tempore corrigantur*, That in fitter time they may be corrected: *Ne exasperatus increpatione non proficiat, ſed magis ex correptione ſcandalum ſumat*, Leſt the partie exaſperated by rebuke be not bettered, but more ſcandalized by vnſeaſonable reproofe. And this he

* *Augu lib 1. de*
Ciu. Dei. cap. 9.

* *Carbo ad Pru-*
um ſic Hebr.

thinks *diſcretum ſilentium*, a diſcreet ſilence, and * *conſilium charitatis*, the counſell of charitie, and policie of the ſpirit. For as the * cold and dead coale (saith *Salomon*) is to a burning coale, *Pro. 26. 20.* that is, augmenteth the heate (saith *Hugo*), ſo though thy heate be cooled, and thine anger dead out, yet if thou come to thy brother in the heate and flame of his fury, thou ſhalt but lay ſtickes vpon his fire (saith *Syracides*) and increaſe the flame, *Eccleſ. 8. 3.* therefore his aduice is wiſe, verſ. 10. *Kindle not the coales of finnes when thou rebukeſt them, leaſt thou be burnt in the fiery flames of their finnes.* Neither offer to make friendſhip (saith *Salomon*) with the wrathfull man, or man in his wrath, nor walk with the furious man leaſt thou learne his wayes, and receiue deſtruction to thy ſelfe, *Pro. 27. 24.* the frenzy and ſtrength of anger like the citie *Ai* (*Joſh. 8. 5.*) muſt be wonne by retiring from it for a ſeaſon. Go then to thy patient, not in his impatiencie and hot fit of fury, but when the feauer ſlacketh, and the heate is abated, and then Phiſician-like apply thy medicine to his malady, and

Tell him
 his fault.

* *Math. 18. 15.*
 * *Luke 17. 3.*
 * *2. Timoth. 4. 2.*

Tell him his fault, *ἐλεγξον*, reprove him, saith * *Mat. 18. 15.* *ἀποτιμωσον* ſharply rebuke him, saith * *Luke*. The Apoſtle in his charge to * *Timothy* ioyneth both theſe together, *ἐλεγξον, ἀποτιμωσον*, reprove, rebuke, as if he had ſaid, after rebuke, where firſt reproofe will

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not preuaile, and then powre in wine to search, when oile cannot salve. But in this priuate parley of pacification, the former must qualifie the later, *ἐλεγξον* reprove him, or (as our english translation moderately rendreth that word) *Tell him his fault*, that is, saith *Aretius*, Lay his trespassse before his eyes, the ground of his fault, the qualitie and quantitie of his offence. *Non querendo quid reprehendas, sed videndo quid corrigas*, (saith *Augustine*) not prying what thou canst reprove, but marking what thou maist amend. For Christ here saith not, accuse, rebuke, aske satisfaction and punishment, but tell him his fault; as if he had said, Obiect not againe contumelious tearmes; vpbraid not the iniurie with reprochfull words, but admonish him louingly, reprove him friendly, and intreate him gently, that he do so no more euill intreate thee. Brethren (saith the Apostle) if a man be fallen by occasion into any fault, ye which are spirituall restore such a one, *ἐν πνεύματι καὶ ἀγάπῃ*, with the spirit of meeknesse, considering thy selfe lest thou also be tempted, *Gal. 6. 1.* The Metaphor of restoring the Apostle borroweth from Surgeons or Bone-setters, (as some thinke) who softly handle a member out of ioynt, that more nimbly they may set it and restore the luxate member to his proper place: to teach them, who must Surgeon-like set and restore a member out of ioynt, to handle it warily and charily, with the spirit of meeknesse: that is, not snappishly but gently, not with delusion but commiseration, not rigorously but meekly. And to induce thee therto, the Apostle useth euery word as a motiue of meeknesse, for each is pregnant and perswasive saith *Illiricus*. Brethren, whom sympathie should moue to commiseration: if a man, whose humane nature as he is man, prone to erre, slip, and be deceived, must of men be borne with and pitied: be overtaken, not through obstinate malice, but Sathans subtiltie and the fleshes infirmitie: in any fault, which is no notorious fall from his God, but a slip toward his brother: you which are spirituall, discreet to iudge all things, and strong to beare the infirmitie of the weak: restore such a one, not broken off from the body, but a little out of square: with the spirit of meeknesse, who himselfe being the comforter, is pleased with this lenitie of reproofe: with thy spirit

Comment. in Mat. 18. 15.

m. Serm. 16. de verb. Dom.

m. Chrysost. hom. 61. in Mat. 18.

m. Brent. in Luc. 17. 3.

p. Heming. Aret. & Illir. in Gal. 6. 1.

q. Heming. ibid.

r. In hunc locum

s. Gen. 6. 5. Leuit. 6. 3. Hof. 6. 7

t. 1. Cor. 2. 15;

u. Rom. 15. 1.

x. Chrysostom. Caluin.

B

of

*a de Symone
passionibus
Iam. 5. 17.
& Heb. 3. 17.*

*a Serm. 2 de re-
fur. Dom.*

*b Lib. 2 de ferm.
Dom. in monte
cap. 30.*

*c Efa. 58. 1.
d Tit. 1. 13.
e Luk. 14. 33.*

f 1. Cor. 4. 21.

f Mark. 9. 44.

of meeknesse, lest thy gesture be mild when thine heart is truculent and insulting: *considering thy selfe*, that thou art a man subiect to like passions as he is, and must therefore haue compassion on his infirmities, (as in naturall passions * Christ our Lord was made in all things like his brethren, that he might be compassionate) that seeing thou maist be tempted in all things that he is, thou maist be touched with the feeling of his infirmities, as that holy father in Saint Bernard, who hearing that his brother had trespassed against him, condoled his fall with this voice of pittie, *Ille hodie & ego cras*, he is fallen to day, and I shall (it may be) to morow: considering thy selfe by him, consider by thy selfe him, that is by thee, and marke euery thing, saith *Syracides*, *Ecclesi. 31. 15*. Considering thy selfe lest thou also be tempted. Let vs first consider saith * *Ausline*, whether we haue not, or had not, or might not haue had the like fault: if none of these, yet *tangat memoriam communis fragilitas*, let vs remember we are men subiect to like passions, and there learne pittie to temper our reproofe to win a brother, and policie to couer the hook of admonition with the bait of pleasant speech, to catch a fish, and but tell him his fault. For although when with Peter, *Luk. 5*. we fish with the net to catch a multitude of fishes, we may and must *ut strepitum & clamore, ut pisces cogantur in rete*, as one speakes, * Crie aloude, and spare not to lift vp our voice like a trumpet, and * rebuking them sharply, * compell them to come in, that his net may be ful. (As he himselfe by this showing droue those many Iewes into the net, and enclosed a great multitude of fishes, euen three thousand soules, *Act. 2. 41*.) Yet when with him (*Mat. 17*.) we fish with an angle, *Qua singularis est piscatio, & ad unum tantum piscem capiendum dirigitur*, as the same author addeth, which is for one fish in particular, to conuert a brother, and saue a soule from death, we must not make great noise with rebuke, and outcries with reproofe, but vse silence and quietnesse of admonition: nor though we angle must we come with a * rod, but in the spirit of meeknesse; or if with the rod of the spirit, not baite our hooke of admonition with iudgement, and that * worme *that neuer dieth*. Therefore do but tell him his fault saith Christ, restore him with the spirit

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II

spirit of meeknesse saith his Apostle, count him not as an enemy, but admonish him as a brother, 2. *Thes.* 3. 15. In this angling for one to winne a brother, the heathen could see that clamors must be left, and the hooke of reproofe warily covered that no choler may appeare. All care and diligence must be taken, saith^e he, *Primum ut admonitio acerbitate, deinde obiurgatio contumelie vacet*, first that our admonition be void of bitterness, then that blaming be without reproch. And therefore

^g *Cicer. lib. de Amicu.*
^h *Dialog. de ira cohib.*
ⁱ *Homil. 50. in Gen.*
^k *Homil. 29. ad pop. Antioch.*
^l *Natura contumax est humanus animus, sequitur potius quam ducitur. Senec. lib. 1. de Clem. cap. 24.*
^m *Lib. 8. in Luc. 17-3.*

^h *Plutarch* aduiseeth to vse in this parley a point of Rhetoricke, that if not translating the crime, yet extenuating his offence, we remoue the fact farthest from contempt or violence, and rather impute it to some folly or lack of wit, to perturbation, to necessity, or some misfortune. For if thou bring him a glasse only to shew his deformitie of life, *allidet parieti*, he will dash it against the wall, and his mote of anger will grow thereby to a beame of hatred, saith *Austine*. If thou blow the sparke it will burne, if thou spit vpon it, it shall be quenched; and both these come from the mouth, saith the Wise man, *Eccles.* 28. 12. for as water cast into the fire when it flameth, extinguisheth the heate, so,

saithⁱ *Chrysostome*, *Verbum cum mansuetudine prolatum*, a word spoken with mildnesse cooleth the mind incensed with anger. Neither can the Phisition (saith^h he) by all his sedulitie swage so quickly his patients feuer, as the mild admonisher *proprium*

spiratione sermonum with the cooling breath of mild instruction allay the quartaine yea quotidian ague of the impatientes anger. For whereas indeed the mind of man is naturally stubborne, and rather willingly followeth, then with rough meanes will be led: and therefore *Plus hac via proficitur*, saith *Seneca*, it yeeldeth with mildnesse, and with austeritie rather breaketh then bendeth: so the same becomming more froward and peruerse with perturbation, growes more impatient of checke, and lesse hopeful to be wonne, *Plus itaque proficit amica correptio quam turbulenta accusatio*, saith^m *Ambrose* on these words: more therefore is anger asswaged by a friendly admonition then by a turbulent accusation. Tell him his fault then, and go to him not with a rod, but in the spirit of meeknesse; and surely such friendly breath warmed with coales of loue, like sommer aire openeth the

pores that it selfe may enter: but if it be too sharpe like cold winter ayre, it obdurates the skinne, shutteth the pores, and stoppeth its owne ingresse and entrance. Go not with a Prophets denunciation, but with the Apostles obsecration; go not like *Barrabas* a sonne of confusion, but like *Barnabas* a sonne of consolation; go and powre in not wine to exasperate his vlcers, but oyle of loue to salue his bile; go in the soft and still voice to angle for one fish, and go not in thunder and earthquake, but when thou shouldst driue a multitude into the net: if in either of these thou go to thy weake and fuming brother, with thy earthquake thou shalt breake the bruised reede, and with thy strong wind inflame the smoking flaxe, do but tell him his fault.

Between thee
and him alone.

Neither must this conference for concord, and parley of pacification be on the house tops before all Israell, but in the eare, betweene thee and him alone saith our Sauour: and therefore the *Syriack* Translator for *reproue*, vseth a * word which signifieth to *reproue* and *bide*, as a * *Linguist* obserues. For indeede if thou diuulge priuate iniuries by a publike reproofe, thou art not a reprouer but a betrayer saith * *Austine*: debate thy quarrell with thy neighbour alone, (the holy Ghost commaunds it by the mouth of *Salomon*) and discover not the secret to another, lest he that heareth thee put thee to shame, and thine infamie be irreuocable, *Prou.* 25.9. For as * nature bids euery man put more comelineesse on, and not publish his vncomely parts: so grace * taught *Ioseph* to couer *Maries* secrets, and not make her a publike example; and both may lesson thee to * put on loue the wedding garment, to * couer a multitude of his private sins, nay all his trespasses, *Prou.* 10, 12. and rather with * *Shem* and * *Constantine* to couer with thy cloke his faults from the eye of others, then like cursed *Cham*, if not vncover with thy hand his shame to the eye, yet discover with thy tongue his nakednesse to the eare of all men. And therefore must thou debate the matter between thee and him alone, *vi fama conseruetur*, saith * *Thomas* and * *Tostatus* discussing this by question, that his name be not defamed, and by open rebuke through shame apologize his offence, saith * *Ierome*, and Saint * *Austine*. And as Christ here by precept enioyneth vs all to respect in priuate reprehensions the

* מוֹכִיחַ
* Abscond.
* Fabric. diff.
* Syrachald.
* Sermon. 16. de
* verb. Dom.

p 1. Cor. 12. 33.

9 Mat. 1. 19.
8 Col. 3. 24.

7 Mat. 23. 12.
6 1. Pet. 4. 8.
5 Gen. 9. 23.
4 Tiberius hist.
3 eccl. 1. 1. cap. 12.

2 2. 2. Quast. 33.
1. 7.
1. Jo. Mat. 28.
Quast. 97.
a Com. in Mat.
28. 15.
b Sermon. 16. de
verb. Dom.

the fame of our brethren: so haue the godly practised it euen in their publike rebukes, and tendred the name of their sisters, witnesse Saint *Luke*, who vncouering *Mary Magdalens* faults, discovered not her name, but only saith, *Behold there was a woman a sinner* in the citie, *Luke* 7.37: but Saint *Marke* recounting her deuout seruice and sweete ointments bestowed on Christs buriall, published her proper name: *Mary Magdalen*, saith he, not a woman, but *Mary Magdalen* brought sweete ointments that she might embalm him, *Mark* 16.1. Contrary to the practise of some, dealing with their brother as the Iewes did with Christ, who being forced with common rumor and report to admire his miracles, yet of enuie would at least conceale his name, *Hic homo*, *This fellow* doeth many miracles, *Iohn* 11.47. not *Iesus* of *Nazareth*, but this man: and, the world goeth after him. But when they wrote the title of his fained crime on the tree, then of malice they published his name, and cried it at the crosse, not with *Hic homo*, but *Iesus* of *Nazareth King of the Iewes*, *Iohn* 19.19. and that in three most famous tongues, Hebrew, Greeke and Latine, that it might be vnderstood and read of all men; yea in Capitall letters they made it plaine, that (as the Prophet speaketh) all men might run and reade it.

Iohn 12.19.

Abak 2.2.

Thou must rather follow thy heavenly Father, who reproving the wrath of the wicked, to win him to peace, tels him as it were betweene them two alone, These things hast thou done, and I held my tongue, therefore thou thoughtest wickedly, that I am such a one as thy selfe; but I will reprove thee, and set before thee the things that thou hast done, not before others, but before thee, before thine eyes, not in the sight of all men, or as the word, *I will set*, importeth rather, I will shew thee a catalogue of all thy sinnes: to teach vs that we also shew our brother only the bill of his offences, and not reckon the score before all men, least he either for shame deny the debt, or in anger and impatience deferre the payment, and runne more on the score. *Betweene thee and him alone*. And if thus seasonably thou minister medicinable instruction to thy distempered brother, thou shalt cure his feuer if he receiue it, and shalt winne thy brother, saith

Psalm 50.22.

Calu. & Moll.
in Psal 50.22.

our Sauour. He saith not, thou shalt winne satisfaction and recompence for his wrongs, but thou hast won thy brother, saith

*Hom. 61. in
Mat. 18. 15.*

* *Chrysostome*: shewing thee thereby, that this enmitie was losse and detriment to you both, to the one of his brother, to the other of his owne saluation, and by thy meanes both shall be recovered, an helpfull brother to thy selfe, and an obedient sonne to his heavenly Father. This is Christs dismission in my text, *Go thy way*, amplified by that whole arrant in the 18. of *Mathew*, If thy brother, by nature or grace, *trespasse*, by word or deed, *against thee*, that thou only art conscious of his offence; *go*, in body, if he be neare, or in mind if he be farre remote: *show* in thy tempered mood, *to him* in the season of his abated heate, & *tell him his fault*, in the spirit of meeknesse *betweene thee and him alone*, tending his fame; that if he *heare thee*, thou mayst win thy brother. Thus *Laban* sought reconcilement with *Isaakob*, *Genes. 31.*

*Examples of
the doctrine.*

44. *Isaakob* with *Esan*, *Gen. 33.* *Isaakob's* children with *Ioseph*, *Gen. 50. 17.* and euen cursing *Shimei* with *Dauid*, *2. Sam. 19. 19.* And of al other, famous is that going of *Abraham* to *Lot*, who sought reconcilement of his nephew, and came to this quareller like the Dove with an Oliue branch of peace in his mouth, *Gen. 13.*

Let there be I pray thee no strife between me and thee, neither betweene my heard-man and thine, for we are brethren, for we are brethren; and if these sugred wordes cannot winne him to peace, see how he yeeldeth him the choice of his owne inheritance: Is not the whole land before thee, take which hand thou wilt,

1. Cor. 13.

Pacis studio de suo iure credit, saith *Iunius*, He goes to buy peace with resignation of his owne right. *O si iuuenem aliquem Iuristam*

*Comment. in
Gen. 13.*

adhibuisset in consilium, saith * *Luther*, O if he had asked counsell of some yong Lawyer, he would haue aduised him not to go to

Lot for vnitie, but to law for the lot of his inheritance: he wold

haue counsell'd him not to yeeld an inch, but haue vrged his

* *Apoles hym.*

right vnto him, and * euery ior and tittle of the law: that to him

was made the promise of the land, that this right must be kept

and defended, least he iniury not himselfe alone, but wrong his

posteritie, and impose perpetuall bondage vpon his children:

an honest and faire speech in shew, but because it maketh not

for concord, it must be reiect'd, though it seeme to be drawne

from the bosome of the law.

I wish our contentious turners, *Quibus tria non sufficiunt for a*, ^{use, reproving} (as *Seneca* speaketh of such) whose stiffe three Courts (I may ad- ^{going to lawe,} threescore termes) cannot decide, wold follow Christs precept ^{when we shold} or *Abrahams* practise, and go to their brother for peace, rather ^{go to our bro-} then to the bench for pacification. If their brother trepasse a- ^{ther for faultes} gainst them, they go their way indeed, but the way of peace ^{and trespasses.} haue they not knowne, when for trifles they go to law one with ^{h. Lib. 2. de Ira} another. For as Christ here bids them go to their brother, so ^{cap. 9.} *Salomon* forbids them this going to the bench, *Prou. 25. 8. Go* not forth hastily to sue any man, least thou know not what to do in the end thereof when thy neighbour hath put thee to shame, but debate the matter with thy neighbour. They go indeed, but they runne when they were not sent, for our Sauior bids them stay at home, *Math. 5. 40.* If any man (saith Christ) will sue thee at the law and take away thy cloake, let him haue thy coate also, which is nearer vnto thee, yea thy very shirt, saith *Aretius*. Let them heare the Apostles checke, expounding his Masters meaning, *1. Corinthians 6. 7.* Now this is vterly a fault among you, because ye go to law one with another, why rather suffer ye not wrong? why rather sustaine ye not harme? If they will not hearken to the mouth of wisedom, what their Aduocate with the Father teacheth, let them heare the tongue of policie, what the aduocate for their brother pleadeth; let them both heare how with other mens mouthes they bite and deuoure, yea consume one another, that if the Gospell cannot schoole them in this Christian precept, the Law, I say the law may be their schoolemaister to bring them to Christ: not that with the Anabaptists I make a question, whether Christians may go to law; for the Apostle allowes it in lawfull manner, *1. Cor. 6. 4.* and the learned haue put it out of question, no, *Chr- 1 P. Martyr. &* *rat lex & uiuat Rex*, as the prouerbe ruuneth, *The King by iudg- Gualther. in 1. Cor.* ment maintaineth the country, *Prou. 29. 4.* and we know it true *6. quest. an lico-* of both diuine and humane, ^{as Christianis} *that the law is good if a man use it iudicio experiri* ^{in 1. Tim. 1. 8.} lawfully. But we should not go forth hastily to sue any man, saith *Salomon*. not for toyes and trifles saith *Gualther*, but vse it as phisicke for those diseases which cannot otherwise be cured. For as he not onely spends his purse, but spoiles his constitution, that

that runs to the Phisitian for euery annoiāce of his stomack, which by a walke might be remedied: so he also not only mis-spendeth his patrimony, but distēpereth his mind, that goes to the Counsellor for euery offēce that he stomacketh, if by this going to his brother it might be amended. And indeed if *Plato* thought it a signe of a distēpered body politicke, when the citizens run much to phisick, and go often to law: how much more are their minds out of temper, when for the one the Phisitions shops (as he addeth) are needlessly, and for the other the Lawyers courts causellessly set open? The more blame and reproofe deserueth he, who (as that Philosopher addeth) not onely spends in law the greatest part of his life, being now a Plaintife, now a Defendant, but in his foolish mind thinks to winne credit and reputation by his strife; that though he wrong others with his will, yet by his wit can wrangle and wind out himselfe through his quirkes of law, and draw others before Magistrates, *Idē. sapenumero exiguarum atque vilissimarum rerum causa*, and that often for very toys and trifles of offence: surely as such a one may kill his brother with the law, so shal he find it at his death a killing letter to his conscience, a dead letter to his good name, and may iustly expect that wranglers Epitaph at *Millain* to be set vpon his tomb, *Iob. Tac. Trinitas qui nunquam quieuit, nec alios quiescere passus est, hic tandem quiescit ipse*, Here rests he in mould, that took no rest for gold, nor suffered them to rest that wold. How much rather shouldst thou follow *Salomons* aduice, to intend no hurt against thy neighbour, seeing he doth dwell by thee without feare; neither strine with a man causelesse when he hath done thee no wrong: or if he hath done thee some wrong, yet go not forth hastily to sue any. Me thinks this good Phisitian counselleth thee to walke within doores, and take some kitchin phisicke of thy brother, before thou go to that hal phisick, which wil purge thy purse before it ease thy stomacke. We see how our Sauour the best Phisitian, aduiseeth thee first to go to thy brother if he trespasse against thee; and if he will not heare thee, then tell it to the Church, *Math. 18*. VVe see *Abraham* tooke this word *Brother* for his aduocate to end strife betwixt him and *Lot*: and we heare how many impouerished by long law (like the woman that was twelue

years

yeares in the Phisitians hands) haue suffered many things of many iudiciall Phisitians, and haue spent all that they had, and it auailed them nothing, but became much worse, and at last were faine to take this Lawyer for their Attorney, as she did *Christ* her elder brother for her Phisitian. It is indeed these Possessiuem & iurum (proprieties banished out of *Plato* his commonwealth) which sets vs all by the eares, while euery man looks on his owne things, and not on the things of other also. Howbeit if that Christian communitie which those primitiue Christians enioyed, *Acts 2.* or if that vnitie of minde and heart, wherein they ioyned, *Acts 4.* or (as the morall Philosopher could obserue) if charitie raigned among men, all lawes and statutes should be superfluous, and law-makers might hang vp their net, or weaue the spiders webbe to catch flies: but seeing neither that community among men (who looke on their owne things) nor yet common vnitie with them (who looke not on the things of other men, but to lust after them) is so to be expected, but that some will sue thee for thy coate, *Math. 5. 40.* yea strue with thee causlesse when thou hast done him no wrong, and that *nullo proposito lucro, contendendi tamen studio*, not so much for his profit contend, as for thy disprofit through contention, as an heathen in his dayes obserued of some: better it were for thee in pollicie and discretion to follow Saint Pauls counsel, *Rather to suffer some wrong, rather to sustaine some harme*, then (as a writer noteth) for to win thy coate, to lose thy cloke, and other clothes also: for *adinsidicent tibi licet tunicam* (saith he of their Lawyers) *non prius tamen quam & pallium & omnia tua exsuxerint*, although they adiudge thee thy coate, yet not before they haue themselues gotten thy cloake and all thou hast. I speake not this to damme vp the currant of iustice in legitimate decisions, but onely to perswade by Christs precept and *Abrahams* practise to go to thy brother who hath offended thee, before thou runne to the barre for mends of the offence. I speake it, not to giue this water any passage in the Court, no not a litle, least like that water in *Ezechiel*, at first it be but to the ankles, but afterward grow vp to the knees, and after to the loines, and in fine proue a riuer which cannot be passed ouer. For the

*Aristot. lib. 8
Ethic.*

*Plut. lib. de
Frat amor.*

*Beaux. harm.
Euang in Mat.
5. 40.*

Cop. 47.

x *Sunt in vita*
Casum. 31.

beginner of strife openeth the waters, saith *Salomon*; therefore
or euer the contention be medled with, leaue off, *Prou. 17.14.* I
speake it to perswade thee to stand pausing at this riuer *Rubicon*
with *Cesar*, before thou plunge thy self in this water of *Marah*
& contentio. *Etiā adhuc regredi possumus*, Brother yet we may
go backe againe to our home, and not open the waters vpon
our selues: *Quod si ponticulum transierimus, omnia armis agenda*
erunt: But if we passe through this riuer, we cannot go backe til
one or rather both be vndone. Take heed then of opening these
waters, beware of *Cesar's* rash resolution, *Eatur quo inimicorum*
iniquitas vocat, acta est alea, Let me go whither mine aduersa-
ries trespasse calleth me, the dice is throwne, come what will
come of the hazard and chance: perchance ye shall both play
so long at the barre till the boxe haue all. Neither speake I this
to censure the plea of the faithfull Aduocates, but onely to dis-
swade wranglers from their vnlawfull lawing: and rather go to
their brother for the wrong, least they meete with an *ambidex-*
ter Attorney, who like him taxed in the Epigramme.

x *Martial lib. 1.*
Epigram. 96.

Quod clamas semper, quod agentibus obstrepsis Heli,
Non facis hoc gratis; accipis ut taceas:

x *Aul. Gell. l. 11*
noct. attic. cap. 9

Either surbisheth vp an old rotten cause with colour of troth,
and with clamorous eloquence sets a good face on a bad mat-
ter, or through mercenary silence betrayes vndertaken equity:
much like *Demosthenes* the Counsellor, who being entertained
in the plea of the *Athenians* against the Embassadors of
Miletum, first day indeed pleaded hard against them, but when
at night they had bribed him, *vti ne contradiceret*, that he would
not pleade against their cause; the next court day coming forth
to the citizens with much furre about his neck, he told them &
συμάχων pati, that he had caught a cold, and had so lost his voice
that he could not speake a word against the *Milesians*. No *De-*
mosthenes (cried one of the company) *Non συμάχων ἀλλὰ ἀργυ-*
ρίων pateris, thou hast not caught cold but gold, and that hath
taken away thy voice. Neither concealed he afterwards this
corruption, but vaunted of it proudly, saith mine author; for as-
king *Aristodemus* the actor, for how much he sold his speech,
and he told him for a talent, but I (saith he) haue sold my silence
for

for more. I speake this, that thou wouldst rather go to thy brother and make vp the breach at home, then to it, that for stopping vp one hole in thy state, will perchance make a greater gap in thy condition. For howsoever our gracious Soueraigne (as the report goes) hath limited fees, and bounded the dependance of cales in the Court, yet thou perchance may either meet with one of those foure insatiable^b gluttons, which crie, *Gine, gine,* ^{b Pron. 30. 16.} and neuer say, It is enough: or at least with one that can spinne out the threed of a sute so long, till thou wilt want weft: or if he weaue the web to day, can by craft like *Penelope*, vnweaue it to morow. Thou maist meet with a procrastinating, or rather pro-terminating Aduocate, who like him *Pron. 3. 28.* will say vnto thee every day, *Come again to morrow*, & wil procure thy strife til the next, when this terme he might procure thy peace, because he hath an action to thy purse, as the aduersary to thy land: *Sape causas tam diu deferunt, vt litigantibus plusquam totum auferant,* faith^a *Innocentius* of such pleaders, Often they deferre the cases ^{a De viha. hum. condit.} so long, that they begger their clients: he giues the reason, *quia maior est expensarum sumptus quam sententie fructus*, because they spend more in the plea then the iudgement and sentence will profit them: *Nec terminantur negotia pauperum* (faith he) *quousque eorum marsupia sint enacuata*, neither is the poore mans sute ended till his purse be drawne drie. Not as though all delaying of sutes were altogether to be condemned, faith^d *Peter Martyr*: for often in courts of iudgement many things by delay are detected, which through the craft and subtiltie of wranglers were concealed: and as truth is the daughter of time, so may a Iudge like^e *Maximus*, who (*cunctando restituit rem*) by deferring of iudgement bring things to light which were hid in darknesse. Which protraction of cases should yet so deterre you from the barre, *ne litigatores expilentur*, as he speaketh, lest the suters purse be pilled: that rather ye should go to your brother to begge, then to the barre to buy peace at so high a rate. The cost and charges whereof did so affright *Themistocles*, that^f he plainly confessed, that if one shewed him two wayes, the one leading to hell, and the other to the barre, he would farre more willingly take that way which leadeth to hell; too sharp a cen-
sure

g. Comment. in
Mat. 5. 24.

sure indeed against the court of iustice. I rather from Christ here aduise thee, that if thy brother trespass against thee, first go vnto him for amends, or if he hath ought against thee *pro contumelia affectione, pro corporali lesione, pro fame denigratione, pro animae lesione, pro temporalium subtractione*, as ² *Hugo* speaketh, either for hurting him in his bodie, or impeaching him in his name, or impairing him in his soule, or impouering him in his goods: go thy way vnto him first. And thou litigious quarreller, who hadst rather ride an hundred miles to the lawe, then go a furlong to thy brother for agreement, let me say vnto thee, as our Sauour doth in the next words to my text: *Agree with thine aduersarie quickly*, if thou canst not quickly, before two or three friends or daies-men at home, yet while thou art in the way with him in thy long iourney, lest thine aduersarie deliuer thee to the law, and the law deliuer thee to the corrupted Aduocate: verily I say vnto thee, thou shalt not come out thence till thou hast spent the uttermost farthing. Go to thy brother.

2. Vse, exhorting to go vnto our brother.

The priuate profite whereof, as it may much allure vs, so should our Lords commaund more enforce vs thereunto; and that also be more forcible to all, seeing it comes with such emphaticall authoritie, as, *I say vnto you*, I who created you of nothing, I who redeemed you with my dearest blood, I who will crowne you with glorie if you obey, or cloath you with confusion if ye disobey my voice, *I say vnto you*. This *I, Abraham* heard before the law, and in obedience thereof went to his brother for agreement, and shewed thereby the effect of this law written in his heart: to shame Christian gospellers, if in this they follow not the steps of their father *Abraham*, who haue both a menacing law to threaten the with iudgment if they neglect, & a promising Gospel to reward the with mercie, if they hearken to the voice of this I. This one letter from *Absolens* mouth was more perswasive to his seruants in wicked designs, then all the tongues of men and angels besides, 2. Sam. 13. *Go and do it, Ego sum qui precipio*, for it is I that command you, and they obeyed him. It was but a bare *αυτε δε οπα* from the tongue of *Pythagoras*, which being tyed to the eares of his scholers, like a small rudder, turned about the whole ship whither soeuer that

gouernor

Brotherly Reconciliation.

21

gouvernor lusted. It was *I say vnto you* from the Centurions mouth, that enforced souldiers to their dutie, though a froward and stubborne generation, *Mat. 8.9.* I say to one, go, and he goeth: and to another, come, and he commeth: and to my seru-
uant, do this, and he doth it. And surely as he spake to the wo-
man of *Samaritan*, *Ioh. 4.* If thou knewest or remembrest rather
who it is that saith vnto thee, *Go thy way to thy brother*, if thou
doest not runne when he bids thee go, more art thou disobedi-
ent then *Absolons* seruants, more refractarie then *Pythagoras*
scholars, and more vndutifull then barbarous souldiers to their
Lord, their maister, and their Captaine. Howbeit, if neither
our Lords commaund whose will is our law, nor the practise of
his seruants whose steps we should follow, can induce vs here-
unto, yet for shame of our profession, and discredit of our Gos-
pell, let Christians treade the steps of heathenish and ethnick
folke; who but mere moralists, without diuine lawe to instruct
their vnderstandings, without promising Gospell to reward
their well doings, if in this point of Christianitie they preuent
vs, shall go before vs into the kingdome of heauen, and rise vp
in iudgement at the last day and condemne vs. We reade, that
Aristippus the Philosopher in some choler raging towards
Eschines, when one by asked him, where is now your loue
and amitie *Aristippus*? It is indeed asleepe (quoth he) but I am
indeuoring to wake it vp againe: and soone after meeting with
Eschines his said enemy, What (saith he) *Eschines* seeme I
to thee altogether so desperate, vngracious, and incurable, that
you think me vnworthie of reproofe for mine offence? No mar-
uell replied the other, if thou being more discreet in all other
things then I, didst in this also first moue vnity, and see what was
best to be done. Though sometime with *Aristippus* we raise vp
our dead loue, and waken our sleeping charitie toward our bre-
thren, yet in this to go to our foes and intreat agreement, we of-
ten come short of the pagane Philosopher; when his brother
in a certaine braule threatened *Euclide* vengeance for his tres-
passe, *Peream, nisi te ulciscar*, let me perish if I reuenge not this
wrong: he replied with words of oyle, soft as butter, *Ipsa ve-*
ra peream, nisi te ad concordiam reconciliem, but let me perish, if I

*Plut. de ira
cohib.*

Plutarch. lib.

k Rom. 2. 14.

l 1. Pet. 2. 19.

m Psal. 119.

Go greater
ones to the
lesse.

n Homil. 18. in

Mat.

o Arterum in
Matth.

p Prov. 25. 23.

q Rom. 12. 16.

r Matth. 23. 12.

s Arist. lib. 1.

Ethic. cap. 5.

t Rom. 12. 10.

u in Exod. 18.

v Salom. 2. 1.

w in Gen. 13.

reconcile thee not vnto me. If thus the Gentils which haue not the law, do by nature the things of the law, as the^t Apostle speaketh, shall they not iudge vs who rest in the lawe, and know his will, nor onely haue thisⁱ candle to be a^m lanterne to our feete, but haue also the Day-starre of the Gospell to go before vs to Christ? Wherein yet it is a world to see, how the wisdom of the flesh beholding her wealth, & glorie, and the bright angell before her, is afraid to go, and like *Balaams Ass* stands still when she is driuen. For as^{*} *Chrysostome* noted a ridiculous custome in some fooles, *Qui expectant vt prius saluentur ab ob-* *uijs*, whose greatnes expecteth that others first put off to them, or else they salute not the obuious, deeming (as^{*} another obserueth) that their authoritie is impeached, their glorie eclipsed, their dignitie vilified, and their greatnesse diminished, if they preuent others in giuing good-day. So is it as notable a folly in some men of note, when they stand so much vpon their standing, that they deeme it disgrace to their person, preheminence, and place, if they make themselves so cheape, as to become proloquutors for peace to their subordinates. Wherein yet if they either remembred, that^t humilitie goeth before honour, they wold with *Zachem* come downe from their height, and be^q not high minded, but make themselves equall to them of the lower sort, and^r humble themselves that they might be exalted: or if they considered the nature of honour, that it is^s rather in the giuer then in the receiuer thereof, as their Philosopher teacheth, they wold at the^t Apostles aduice: *In giuing honour go one before another for agreement*; and count it a mans honour with *Salomon*, to cease from strife, *Prov. 20. 3.* And if *Abraham* wold so descend from his greatnesse, as to go to *Lot* for agreement, the father of the faithfull to a then faithlesse sonne, the heire of the promise to a brother without inheritance, the superiour to the inferiour, the senior to the iunior, the vnkle to his nephew, the master to his scholer, a Prophet and a Priest to a^u nouice in knowledge, as a^v Writer speaketh; surely whosoeuer will be the children of *Abraham*, must follow the steps of their father *Abraham*, and though elder, higher and more learned, go first to their brother with obliuion of their yeares, des-

cent from their dignity, and ignorance of their learning in this behalfe. Neither must we with *Charocrates* in * *Xenophon* plead iuniorie and indiscretion of yeares, expecting the elder to begin reconcilement: whom when *Socrates* by many reasons vrged to speake first to his brother *Cherephon*, and preuent him with conditions of peace, Thou speakest absurdly *Socrates*, saith he, who willest me that am iunior to begin, seeing good manners require that the elder go before. What? replied *Socrates*, doth not the iunior when he meetes him giue his senior the wall, and riseth at his coming to offer him the better place? *Antistes incipere ne turpe appareat, si prior fratri tuo bene agas?* Art thou affraid to begin, lest it redound to thy shame if thou preuent thy brother in well doing? No, no, (beloued brethren) good manners it is in this, to go before our betters, and no shame to preuent our elders in well doing. Our Sauour without exception of age, degree, place, or person, sends each offender to seeke reconcilement of his brother.

Go lesser ones to the great.
* *Xenophon* lib. 2. de fall. & dict. *Socrat.*

Yea but thou replyest: (saith * *Chrysostome*) He hath hurt me, and I haue not offended him, and therefore ought he to come to me, and not I to go to him. O, saith that Father, (for I suppose such a golden saying must needs proceed from a * *Chrysostome*, though it be counted a bastard) O saith he, if thy Lord for the greater glorie of thy saluation commands thee to make friendship with thine offender, being by him hurt, thou oughtest rather first to intreat him, that thou maist get of thy Lord a double reward. One, because thou sufferedst the wrong: another, because thou first soughtest reconcilement. For if thou hast offended, & therefore intreated him, God will pardon thy fault, sith first thou intreatedst him, yet no reward shalt thou haue, because being faulty thou besoughtest him: but if he hath wronged thee, and yet thou first wentest to him for agreement, thou shalt haue great reward. Hasten therefore to preuent thine enemy, lest thou foreflowing that oportunitie of gaine, he go before thee and catch thy reward. Yea Christ himselfe (saith that * Father) *Laesum remittit*, sends the offended to his brother for peace, and seemes to say to him, rather then to the offending these words of my text, *Go to thy brother, if he hath ought against thee,*

* *Homil. 11. in Mat. 5. oper. im. perfect.*

* i. A golden mouth.

Go to thine offender.

* *Chrysost. hom. 17. in Mat. 5. sic Theophilus Mat. 5. 24.*

in Iustin in Sy-
riac. Test. Mat. 5
25.

in Harm. Euan.
cap 51.

in Gen. 31. 44.
in Gen. 32. & 33.
in Gen. 45. 1. 2. 3.

in 1 Tim. 5. firm.
diligentius amicos
et persequentes

iber, he addeth not, iustly, or iniustly, but agree with thine aduer-
sarie, whether he be the plaintife or defendant, as the word in
the Syriacke imports both. Neither saith he, reconcile thy bro-
ther to thee, as if he onely sent him who had offended, but to
shew that he dismisseth the offended to his brother: he speakes
in the passiue, *ὁπάγε καὶ διαλλάγῃς*, go thy way and be reconcil-
led: which agreeth *offendendi* & *offenso* to both parties, whether
offending or offended, as *Chemnitius* obserueth on my Text.
Which as he there doth but insinuate, so plainly expresseth he
this meaning *Mat. 18. 15*. If thy brother trespass against thee
(saith Christ) go thou vnto him. So *Abraham* who had not of-
fended *Lot*, but was wronged by him and his heardmen, went
to him for peace, and first sought reconcilement, *Gen. 13. 8*. So
Laban with *Isaakob*, *Isaakob* with *Esau*, *Ioseph* with his offen-
ding brethren, first begins to make friendship. Yea God him-
selfe first seekes reconcilement with his enemies which dwell
on the earth, *2. Cor. 5. 19*. God in Christ (saith the Apostle) re-
conciled the world to himselfe, not God was reconciled, or re-
conciled himselfe, but he was the first mouer of this peace, the
agent of this amitie, and reconciled the world vnto himselfe,
yea commeth vnto them by his ambassadors, beseeching and
praying his enemies to be reconciled; as if he intreated them to
be forgiuen and pardoned of their transgressions. Seeing then
the King of kings goeth to his rebellious subiects for vnitie, the
Creator to the creature, loue it selfe to hatred it selfe, the potter
to his vessell of earth, God to man, the Almightye to a worme
crawling betweene heauen and earth; let vs be followers of
God as deare children, and find them who sought vs not, and
manifest our selues to them that asked not after vs, yea all the
day long stretch forth our hands of fellowship and friendship
vnto a gaine-saying people. I haue heard some bragge (saith
Chrysostome) that they went not againe to them, who but once
did not respect them, which yet their Lord *sibi gloria duxit*,
counted his great glorie. For how often did men spit at him?
how often did they despise him? whom neuerthelesse he negle-
cted not to beseech often with teares, as he did *Ierusalem*, *quo-
ties volui*, how often would I haue reconciled thee, and thou
wouldst

wouldst not? And in imitation of thy Sauour say thou of thy brother, I will neuer desist to winne thee from hatred, though an hundred times I get the repulse. For indeed as ^a *Socrates* told ² *Xenoph* the younger, and (it may be) offended brother, so doth thy Sauour here to thee; If I thought him fitter then thee to begin this vnion, I would haue commaunded him to go to his brother: but seeing thou art more like to effect it, I say vnto thee, If thy brother trespasse against thee, go thou vnto him to seeke reconcilement. Go then like the Doue with an oliue branch of peace in thy mouth: Is it peace my brother, is thine heart vpright toward me, as mine is toward thee? Seeke him, sollicite him in the Apostles phrase, Peace be to this house, to this chamber, to this studie; and if the sonne of peace be there, it shall rest vpon him; if not, it shall returne to thee againe. Go offender, how meane soeuer; go offended, how great soeuer ye be: go your way in the spirit of meeknesse, and as ^b *Jacob* aduised his sonnes, ^b *Gen. 43. 12.* Arise, go to the man, and take of the best fruite of the land in your vessell, loue, peace, long-suffering, gentlenesse, and meeknesse, the fruites of the spirit, and bring the man a present: that which ye haue taken, carrie backe in your hands; that wrong which ye haue done, carrie in your mouths, lest it were some oversight: arise and go againe to the man, and God almightie giue you grace and fauour in the sight of the man, that he may deliuer you your brother: *Go thy way.*

As thus thou art dismissed from the altar to seeke reconcilement, so must thou not returne to offer there thy gift, till *first* thou be reconciled: ^a *first* be reconciled, and then come and offer thy gift. O the admirable goodnesse of God, and ineffable loue towards men, saith ⁱ *Chrysostome* on these words: ⁱ *Homil 17. 10* He neglecteth his owne honour, that he may moue charitie towards thy neighbour. Let my seruice be interrupted (saith he) that thy loue may be restored: therefore bids he not, after thou hast offered, or before thou offer: but, thy gift being brought to the altar, and sacrifice beginning, go thy way, leaue there thine offering before the altar, and first, *first* be reconciled to thy brother. Whereby (saith that Father) he teacheth vs, that he counts charitie the most acceptable oblation of Christians,

² General pure when, first.

ⁱ *Homil 17. 10*
Mat. 5. 24.

and without it no Christian sacrifice he will accept.

The doctrine.

1. Psal. 50. 7.

1. Ver. 8.

2. 9.

3. 10.

4. 11.

5. 12.

6. 13.

7. 14.

For hath the Lord as great pleasure in burnt offerings and sacrifices as when his voyce is obeyed? Behold, to obey is better then sacrifice, and to harken then the fat of rammes, 1. Sam. 15. 22. Heare o my people (saith ^h God to the Jewes) and I will speake, hearken o Israell for I will testifie against thee, ¹ I will not reprove thee for thine oblations and burnt offerings because they were not alway before me. ² I will take no bullocke out of thine house, nor he-goates out of thy folds. ³ For all the beasts of the Forrest are mine, and so are the cattle vpon a thousand hils, ⁴ I know all the foules vpon the mountaines, and the wild beasts are all mine. ⁵ If I were hungrie I would not tell thee, for the world is mine and all that is therein. ⁶ Thinkest thou that I will eate buls flesh, or drinke the bloud of goates? No, no, ⁷ offer praise rather vnto thy God, and pay thy vower vnto the most high. For as he is not a God of the dead letter, but rather of the quickening spirit, so he rejects this shadow till the substance doth come.

8. Esa 1. 10.

9. Ver. 11.

10. 12.

11. 13.

12. 14.

13. 15.

Almightie God in the first of *Esa* forgot his owne people to be the children of *Isaack*, because they forgot this oblation of loue to be the sacrifice of a God. Heare the word of the Lord ye Princes of Sodom, (saith ^h he) hearken to the law of God o people of Gomorhe: and asketh them in iealousie as hot as fire, ¹ What haue I to do with the multitude of your sacrifices, saith the Lord? I am full of your burnt offerings of rammes and the fat of fed beasts, I desire not the bloud of bullockes, nor of lambes, nor of goates. ² When ye come to appeare before me, who required this at your hands to tread in my courts? ³ Bring no more oblations in vaine: incense is an abomination vnto me; I cannot suffer your new Moones, nor sabbaths, nor solemne dayes, (it is iniquitie) nor your solemne assemblies. ⁴ My soule hateth your new Moones, and your appointed feasts: they are a burden vnto me, I am wearie to beare them. ⁵ And when ye shall stretch out your hands, I will hide mine eyes from you and though ye make many prayers, I will not heare; for your hands are full of bloud. This was the hearbe and roote of bitterness that put death in the pot; this was the dead flie that putrefied

fied their oyntment, and made their sweet odours and incense to stink, Thus loathed he the fat of their fed beasts, when their heart was as fat as brawn. Thus spued he out the bloud of their bullockes, when their hands were full of bloud. Thus refused he the flesh of their lambes, when vnder this sheepes clothing they were rauening wolues. Thus checked he their treading in his courts, when entring into his house they looked not to their feet, but gaue the sacrifice of fooles. Thus abhorred he their new Moones, when the old man of malice was not chaunged, nor the new man of charitie put on. Thus hated he their appointed feasts, when they were not *ἀγάπαι*, feasts of loue. Thus their sweet perfumes stinked in the nostrils of the most high: and their incense incensed his wrath when their hands were full of bloud. And as he began that Prophecie of *Esa* in this first, so in the^a last Chapter with the same tune he ends it: *He that killeth a bullocke is abominable as if he slue a man: he that sacrificeth a sheepe, regarded as if he cuts off a dogs necke: he that offereth an oblation approued as if he offered swines bloud: He that rememberth incense, is accepted, as if he blessed an idoll*, when his hart or as hands are full of bloud. For he desired mercie more then sacrifice, and this knowledge of God more then burnt offerings, *Hos. 6. 6.* Thus he that is rather a God of the quickening spirit then of the dead letter, requireth more the quickening spirit of loue, then the dead carcase of any sacrifice whatsoever. I hate and abhorre your feast dayes, (saith^b the Lord) and I will not smell in your solemne assemblies. ^c Though ye offer me burnt offerings and meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts. ^d Take thou away from me the multitude of thy songs, for I will not heare the melodie of thy vials, till^e iudgement runne downe as waters, and righteousness as a mightie river.

Wherewithall then shall I come before the Lord (saith his Prophet in the person of the people) and bow my selfe before the high God? Shall I come before him with burnt offerings and with calves of a yeare old? will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my first borne for my transgression, and the fruite of my

^a Esa 66. 3.

^b Amos 5. 22.
^c vers. 23.

^d 23.

^e 24.

bodie for the sinne of my soule? No, no, he hath shewed thee, & man, what indeed is good, and what the Lord requireth rather of thee, surely to do iustly, and to loue mercie, and to humble thy selfe to walke with thy God, *Mich. 6.8.* This shal please the Lord better (saith *Dauid*) then a bullocke that hath hornes and hoofes, *Psal. 69.31.* And to loue God with all thy heart, and thy neighbour as thy selfe, is more then all burnt offerings and sacrifices, saith *Dauids* sonne and Lord, *Mark. 12.33.* Therefore would ^f *Abel* be in charitie with *Cain* before he offered: therefore would ^g *Isaiah* be reconciled to *Esaue* before he sacrificed: therefore would ^h *Dauid* wash his hands in innocencie before he went to the altar: therefore would ⁱ *Peter* be in charitie with the Gentils before he preached: therefore would ^k *Paul* be in charitie with the Iewes before he prayed.

For ^l almes without loue, it is not accepted: ^m Propheisie without loue, it is not respected: knowledge without loue, it is not approued: miracles without loue, they are not regarded: burning martyrdom without loue, it is as if it freezed: prayer without loue, it is reiected, *Esa. 1.15.* yea it is abhominable, *Pron. 28.9.* nay no lesse then abomination it selfe to the Lord, *Pron. 15.8.* And it is impious that a wicked man in thought or deed shall come to pray, as the vaine ⁿ heathen could obserue. This loue then is the fire which purified *Abels* offering, for want whereof putrified *Cains* oblation: this is it which so iudged between the cleane and vncleane, that when two were sacrificing at the altar, the one was receiued and the other refused. This is the sweet incense which perfumeth our sacrifice of praise and praying, and setteth them foorth as the incense, and the lifting vp of our hands as an euening sacrifice. This is the ointment & boxe of Spikenard which sweeteneth the calues of our lips, and maketh them better then a bullocke that hath hornes and hoofes. This is the salt which like that in the ^o law must season our sacrifice, without which it is vsfaourie, *Mark. 9.49.* and without this (like the Iewes in the Prophet *Hos. 5.6*) we shal go with our sheepe and our bullockes (I meane our ^p prayers the calues of our lippes, *Hos. 14.*) to seeke the Lord and shall not find him, for he will withdraw himselfe from vs: and though we stretch

^f Gen. 4.4. Heb.

11.4.

^g Gen. 33.3.

4.10.

^h Psal. 26.6.

ⁱ Act. 10. & 11.

^k Rom. 16.1.

^l 1. Cor. 13.3.

^m Mat. 7.22.

ⁿ *Hesiod. lib. 1.*

157. 2nd. 2nd.

Plat. & ex

Plat. Cuv. lib. 2.

de legib.

^o *Leuit. 2.13.*

^p *Heb. 13.15.*

out our hands, he will hide his eyes from vs: & though we make many prayers, he will not heare, if our hands be full of bloud. * Esa. 1. 15.

The reason whereof our Sauour gaue the woman of Samaria: God which is a spirit, will be worshipped in spirit, and the houre cometh and now is (saith the Lord) when the true worshippers shall worship the Father in spirit and in truth, for euen such and none other requirerh he to worship him, *Ioh. 4. 24.*

The reason of the doctrine.

Whether then we offer the sacrifice of prayer or thanksgiving, in this must we lift vp pure hands without wrath, *1. Tim. 2. 8.* and in that, out of one mouth must not proceed blessing of God, and cursing of our neighbour, *Iam. 3. 16.* For when one prayeth and another curseth, whose voice will the Lord heare? And indeed how canst thou aske God forgiveness of thy sins, when thou wilt not forgive man his offences? How canst thou beg reconcilement with thy heauenly Father, when thou art not reconciled on earth to thy brother? How darest thou offer him a sacrifice of praise in thole lips which are full of cursing and bitterness? He will aske thee (saith *Austine*) What hast thou here brought me? *Offers munus tuum, & non es munus Dei*, thou offerest me thy gift, and giuest not me thy selfe for an offering. Thou prayest against thy selfe, and through malice makest thy prayers frustrate before thou doest make them: they are sinne because not of faith; they are not of faith, because they wrought not through loue.

1 Vse, exhorting to vnite before we pray

9 Eccles 34. 28

Serm. 16. de verb. Dom.

For if charitie be (as *Bernard* speaketh) *quadam anima fidei*, as it were the soule of faith, or as the Apostle more truly teacheth, *spiritus fidei*, the breath and pulse of faith, whereby we may feele if she be aliue, and see if the maid be not dead but sleepe, surely the diuorce of these two which God hath so coupled together cannot be possible, but like *Naomi* and *Ruth*, they will liue and die together. And therefore if thy prayer be not of faith which worketh through loue, it doth but solemnize the funerall of thy faith, which thou before killedst through hatred. And as it was no maruell (saith that Father) if *Cain* slue his brother, who had killed his owne faith and brotherly loue before: so no wonder if God respected not his offering, whose person he for that cause despised, *Quia et sine dum fratricida,*

Serm. 24. in Cant.

Iam. 3. 26.

non tamen fideicida tenetur, because though not yet he had killed his only brother, yet now had he slaine his owne faith, whose carcase and carion made his sacrifice stinke in the nostrils of the Almighty.

*in Ser. 166. de
Temp.*

This then (saith * *Aufine*) is the bond of peace, which both clerickes and laickes must bring with their sacrifice, *sine qua non suscipitur sacerdotis oratio, nec plebis oblatio*, without which neither the Priests prayer, nor the peoples praise is accepted with God. For seeing we must as well with one mind as one mouth

in Apoc. 8. 1.

praise and pray God the Father of Iesus Christ, *Roman. 15. 6.* surely vnlesse both (like those odours which were the prayers of the Saints) be kindled with this heavenly fire, they cannot ascend to the Lord of hosts, neither then will he smell a sweet saueur of rest. For as the Saints are said to praise God in *choro*,

*in Interlinear.
in hunc Psalm.*

Psal. 149. that is, in vnitie of loue, as the *Glosse* descants on it, and to sing praises vnto him with timbrell and harpe, in signe of concord and consort of loue, as *Lyra* harpes on those instruments of musicke; so must we with the elders, *Apoc. 5. 8.* when

*in Comment. in
Apoc. 5. 8.*

we offer vp these odours the prayers of the Saints, haue euery one his harpe, (which is a symboule of harmonie, as * *Aretius* obserues) and sing with one consort and consent of spirits before our voice shall be heard, or our prayers get a blessing of the Lord. And therefore when the Psalmist exhorted euery Leuite in the temple to praise the Lord, *Psal. 134. 1. 2.* he tels them, the blessing of the Lord is not giuen vnto them therefore, till they all be one, *vers. 3. The Lord blesse thee, not, the Lord blesse ye, but the Lord blesse thee out of Sion. Plures hortantur ut benedicant, & ipse vnus benedicit*, saith * *Aufine*, he exhorts many to

*in Enarrat. in
Psal. 133. 3.*

blesse the Lord, and he blesseth not them till they all become one. Therefore came Christ to his disciples with a blessing of comfort, when on the sea they were rowing together, *Mat. 14. 27.* Therefore came he to his Apostles with a blessing of peace, when in vnitie they were assembled together, *Ioh. 20. 19.* Therefore sent he not thera the holy Ghost, till with one accord they were gathered together, *Act. 2. 1.* Therefore filled he his Saints with the holy Ghost, when in one soule and one heart they conuersed together, *Act. 4. 31.* So true was his promise which

he

Brotherly Reconcilement.

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he made to them all, Verily I say vnto you, that if two of you
supponere shal with harmony agree in any thing vpon earth,
 whatsoeuer ye shall desire, it shall be giuen you, for where two
 or three are gathered in my name, there am I in the midst of
 them, *Math. 18. 19.* And so needful it is that before we do offer
 the calues of our lips to our God, we be first vnited and recon-
 ciled to our brother. *Et quam diu illum placare non possumus, ne-
 scio an consequenter munera nostra offeramus Deo,* and so long as
 we cannot pacifie and appease him, I cannot tell (saith *Jerome*)
 whether after we may offer our gifts of praise and prayer vnto
 God.

*Comm. in
Mat. 5. 24.*

And if this sacrifice without precedent vnitie be not accep-
 ted, much lesse maist thou hope for acceptance of thy selfe, if
 when thou receiuest the bodie of the Lord thou be not first re-
 conciled to thy brother. For if (like the factious Corinthians)
 when ye come together in the Church to receiue, there be dis-
 sentions among you, the Apostle tels you, this is not to eate the
 Lords body, but to eate of the bread and drinke of the cup vn-
 worthily to your owne damnation, *1. Cor. 11. 29.* Let a man
 therefore first examine himselfe of his brotherly loue and re-
 concilement; and till then not dare to eate of this bread and
 drinke of this cup.

*1. vlt. exhorting
to charitie be-
fore we com-
municate.*

We read that the ancient Romanes ordained a feast, wherat
 men at enmitie were reconciled: & if any iar was risen vp among
 them, *apud sacra mensa tollebantur*, the breach was made vp at
 that solempne feast by their friends, which therefore they termed
Charistia. The Saints in the Apostolicall times (whether they
 learned it from Christs supper before the communion, or from
 the Apostles as most suppose) at their receiuing of the Lords
 Supper, had their feasts also, *1. Cor. 11. 34.* which *S. Iude* termeth
agapes, feasts of loue, and the faithfull continued them in the
 Primitiue Church, as the auncient Fathers obserue, wherein
 they ate their meate together with singlenesse of heart, that so
 they might examine their mutuall charitie when they recei-
 ued. Though we haue not those Agapas, yet haue we this great
 feast of loue, before which the Apostle requireth *agapis*, bro-
 therly loue, which we must examine before we eate of this bread
 and

*e Val. Max. lib.
2. cap. 1.*

d Iude 2.

*e Tertul. Apolog.
39. aduer. Gens.
Iust. Mart. ap. 31*

*1. med. yv. 1
Iust. Mart. ap. 31*

f 1. Cor. 5. 7.

and drinke of this cup, 1. Cor. 11. 28. For if the Iewes might not eate the paschal Lamb, vnlesse their loines were first girded vp, their shooes on their feet, and their staues in their hands, *Exod.* 12. 11. much lesse may we eate of our Pascheouer, which is Christ sacrificed for vs, vnlesse our loines be first girded about with veritie, our feet shod with the Gospell of peace, and the sword of the spirit in our hands, *Eph.* 6. 14. And therefore let vs keepe this feast (saith *Paul*) not with old leauen, neither in the leauen of malicioufnesse and wickednesse, but with the vnleauened bread of sinceritie and truth, 1. Cor. 5. 8. as the Iewes while their feast lasted might eate none but bread vnleauened.

Motiv. in
Pro. 23. 1.
Two motives
to examine our
selues of chari-
tie before the
communion.

It is *Salomons* lesson to euery invited guest at a carnal supper, *Pro. 23. 1.* When thou comest to eate with a Prince, consider diligently what is set before thee, or (as the Hebrew *עַל מַה* will cary in both genders) *quis & quid*, consider who and what is set before thee. And indeed whether we consider the feast-maker himselve, with whom we sit at this table as invited guests: or his most precious body and blood set before vs to our saluation if worthily, or to our damnation if vnworthily we receiue it; we had need to take heed to our foot when we enter into the house of God, that we put off our shooes and sandals, our iniuries and scandals, seeing the place whereon we stand is so holy ground.

1. The feast-
maker.
h *Hom. 3. in 6.*
psal. 2.

2. Tam. 1. 31.
h *Ephe. 4. 24.*

1 *Greg. hom. 38.*
in *Euangel.*

And for the Prince with whom we eate, seeing he is King of kings, at whose messe we sit (saith *Chrysostome*) whereof euen the Angels are attendants, with what diligence should we consider him who is set before vs? If *Ioseph* durst not come being invited of *Pharao*, till he had first shauen his head and changed his rayment, *Gen. 41. 14.* how dare we come to this supper of the Lambe, before we haue cut off *excrementa malitie*, those excrements or superfluitie of malicioufnesse, and put on the new man of a wedding garment of charitie? And if *Isaaks* sonnes did with such diligence addresse and make ready themselves, because at noone they should dine with *Ioseph* their princely brother, *Gen. 43.* how should we first prepare our selues, seeing we are to eate at the Lords table, who searcheth his guests if any want the wedding garment of loue? *Mat. 22. 11.*

We know him that hath said:

— *absentem qui rodit amicum,*

Hanc mensam vetitam nouerit esse sibi.

He that backbiteh his brother, shall not sit at my table. And Christ himselfe hath pronounced of such guests, They shall not tast of my Supper. He will not take the childrens bread and cast it to whelps. He wil not giue these holy things to dogs, which returne to their vomite of rancor: nor cast these pearles before swine, which go againe with the sow to her wallowing in the mire. But as those dogs and these swine he excludes from the holy citie and supper of the Lambe, *Apo. 22.* so from the holy communion and supper of the Lord, *1. Cor. 11.* with that *Noli me tangere* of the Apostle, touch not, tast not, handle not. Luke 14. 34.

For albeit malicious *Iudas* he admitted to his former supper of the paschall lambe, *Ioh. 13. 26.* yet excluded he *Iudas* from this last supper of the Lambe of God, which was the banquet (as it were) of the former, & sent him out with this prohibition, That thou dost do quickly, *v. 27.* & as soone he had receiued the soppe *dipped in the dish of the paschall lambe, *ἐν δίσκῳ ἐξήλασεν,* Col. 2. 31. *Mat. 26. 23.* he went out immediatly, saith *Iohn*, *vers. 30.* before the supper of the sacrament: and though he was at supper with the Lord, *non interfuit cœne*, yet was he not at the Supper of the Lord, as * *Zanchius* sufficiently proueth. Or if he admitted *Iudas* to this table (as some suppose) yet *accepit panem Domini, non panem Domini* saith * *Austine*, he receiued not the bread of life, but the bread of the Lord which he ate to his owne damnation, and after the soppe *Satan* entred into him, *vers. 27.* * *Lob. 1. cap. 16.*
de cultu Dei ex-
terna, de cana
Dom. & cap. 19.
in 4. precept.
p. Tract. 59. in
Ioh. Euang.

Wherefore if the Lord would not talke at mount Sinai with the children of Israell, till first they had sanctified themselues, and washed their clothes, *Exod. 19. 10.* much lesse may we look for accessse to his owne table, if we be not sanctified through loue, but come to eate with vnwashen hands. And if for their eating of the paschall Lambe, they must first put away from their houses the leauen of bread: much more should we in keeping this fast of the true passeouer, purge out of our minds the old leauen of maliciousnesse, *1. Cor. 5. 7.* And this we, rather than they that, because though by prescript he bid them eate * *Exod. 12. 15.*

theirs with soure herbes, *Exod.* 12.8. yet vs by precept he forbids to eat ours with rootes of bitternesse, *Heb.* 12.15. wherefore let all bitternesse, and anger, and wrath, crying and euill speaking be put from among you, with al malitiousnesse, *Ephes.* 4.31.

2 The feast it selfe.

3 1. Cor. 10.31

4 2 Sam. 6.6.

5 Salust. coniur. Catul. & Plur. lib. 4. ca. 1

6 Mat. 26.27.

Howbeit if the Princes person, at whose table we sit, we regard not, but bring our leauen of malice to furnish out his table of vnleauened bread, and our viols of wrath to mixe his cup of saluation, as if we meant to drinke of the cup of the Lord and of that cup of diuels; to be partakers of the Lords table and the table of diuels: yet should we at last consider what is set before vs, the body and blood of this Lord, which like the arke must not be touched with vnprepared hands. For seeing this supper is like that feast of reconcilement, *Leuit.* 23.27. and a feast of charitie, surely we shold first be reconciled, and examine our selues therein before we eate of this bread and drinke of this cup. Yea sith as we eate of one loafe made of many grains, and drinke of one wine of many grapes: so we that are many are one bread and one blood, because we are al partakers of one bread and one cup, *1. Cor.* 10.17. doubtlesse this communion of bread and wine should cause a common vnion of body and spirit, that we be all of one mouth and one mind. We reade of *Cataline*, that to make his conspirators of one wicked will and affection, he caused them all to drinke each to other goblets of wine mixed with mans blood, that consanguinitie of one cup which nature had not giuen, might vnite their affections. And seeing contrariwise our Sauour to make his followers of one mind and of one accord in the Lord, hath made them drinke of one cup of wine mystically mixed with no other but his owne blood, saying, "*Bibite ex hoc omnes*, drinke ye al of this, this is my blood of the new testament: surely, this cup of blessing whereby we are made drinke into one spirit, (*1. Cor.* 12.) shold more combine the hearts of Christians, then their cup of deadly wine did the hands of those conspirators.

But if not the communion of his blood, which we come all to participate, can fore-vnite vs; yet seeing this new wine of the maister of the feast (who in this blood of the grape giues vs the

the grape of his blood to drinke, and keepe the good wine till
last) must not be put into old vessels, *Mat. 9. 17.* into vnclean-
sed bodies saith *Ambrose*: let euery man know how to pos-
seesse his vessell in holines and honour, in charitie and loue, that
no man oppresse or defraud his brother in any matter, but first
purge himselfe from the rust of malice and canker of enuie, that
he may be a vessell not of wood or earth, but of gold and of sil-
uer, a vessell vnto honour, sanctified and cleansed, meete and
prepared for the blood of the Lord. Let vs take this cup of his
blood with pure hands, without wrath, and not with hands full
of blood. Let vs put this new wine into new vessels, that so both
may be preserued. Let no man dare to put it into old vessels, *ne*
corpus scindatur & gratia fundatur saith *Ambrose*, lest the vessell
of his body breake, yea perish, and the wine of his grace be spilt.
Experience may teach thee, *sincerum est nisi vas quodcumque in-*
fundis, arefcit: That vnlesse the vessell be scoured from rust and
made cleane, whatsoeuer thou powrest in doth waxe soure and
tasteth of the caske: and let truth perswade thee, that if thou
powrest this wine into a rustie stomacke and cankered mind, it
will turne to vineger, and be bitter in thy belly as the gall of
Aspes, and the poison of Dragons. If thou vsest but a little of
this wine with a stomacke to thy brother, and in such often in-
firmities of thy soule, it will proue like the vine of Sodome and
Gomorrah, as the grapes of gall, and the clusters thereof bitter
to set thy teeth on edge. Wherefore lay apart all filthinesse and
superfluitie of maliciousnesse, and receiue with meeknesse the
word, the essentiall word to be grafted in you, which is able to
saue your soules. And if there be any of the generation of vipers,
vnder whose tongue is the poyson of Aspes, and in his heart the
gall of Dragons, let him first cast vphis malice, lest he poyson
this drinke to his owne destruction: let him imitate the serpent
(saith *Epiphanius* and *Bernard*) which when she comes to
drinke of the riuer, *Non accipit secum venenum, sed in latibulo re-*
linquit, brings not her poison with her, but leaves it behind her
in her hole, lest infecting her drinke she interfect her selfe. *Pro-*
inde & ipsi hoc miremur, saith *Epiphanius*, let vs also in this be
wise as serpents, *ut quando ad sacram Ecclesiam, aut ad preces, aut*

2. Serm. 11. in
Psal. 118. 10.
11. vers. 3.
1. Thef. 4. 4.
1. Tim. 2. 21.

a Loco supradict.

6 Deut. 32. 32.
33.

c Tom. 3. lib. 1.
heres. 37.
d Tom. 1. de
modo bene vi-
uend. ser. 28. de
communi.

ad mysteria venerimus, malitiam & inimicitiam in cogitationibus nostris ne feramus: That when we come to the Sermon or to prayers, or to receiue these mysteries of bread and wine, we bring not our malice and hatred in our breasts. Let vs examine our loue, and cast vp our malice before we drinke of this cuppe, lest by vnworthie receiuing we poison the wine, and drinke our owne damnation. For as the corporall meate and drinke (saith a * Father) if it find a stomacke, *applet aduersis humoribus*, with raw and indigested humors, hindreth more the concoction of those crudities, and hurteth both their digestions: so this spirituall repast of bread and wine, if it find a mind fraught with hatred and malice, it will more hinder the health of his soule, and hasten the death of his body. Witnesse those factious and malicious *Corinths*, who did eat this supper with an humerous stomacke toward their brethren, and *sid. 7670* saith *Paul*: For this very cause many are weake, and sicke among you, and many sleepe in their graues, *1. Cor. 11. 30*. Wherefore before thou comest to this fountaine, that is, to the communion of the bodie and blood of Christ, imitate the serpent saith *Bernard*, and cast vp thy poison, that is, thy hatred, thy anger, thy malice, thy enuie, thy euill will, and thy hurtfull thoughts from thy heart, lest thou come to eat and drinke thy damnation. Onely let vs be rather innocent as doves, then wise as serpents, to resume our former poison, lest if, once hauing escaped from this filthinesse of the world, we be yet entangled therein againe and ouercome, the latter end with vs be worse then the beginning, *2. Pet. 2.*

*Chrysostom.
hom. 3. homil. de
proditi. Iuda.*

*f Plus resp. ge-
rend. praecept.*

Wherein it is to be feared, that as *Themistocles* and *Aristides* so often as they went Ambassadors, or to leade an armie together: *Inimicitiam in finibus patriae deposuerunt, reuersiq; domum eam resumpserunt*, Laid downe their mutuall hatred in the borders of the countrie, and left their enmitie behind them til they came home, and then resumed their old grudge againe: so many when they go with their brother to the supper of the Lord, leaue their malice and hatred at home, or perchance at the Churches doore, and when they come out, with the serpent resume their poison againe, with the dogge returne to their vomit,

vomite, and with the sow that washed, to their wallowing in the mire.

But let such reuolters and leauers of their first loue know, that as a relapse in corporall diseases is most dangerous, so this of the soule is so desperate, *ut si relabatur*, that if they fall backe againe and returne to their vomite, it is impossible they should be restored by repentance, *Heb. 6.6.* seeing they crucifie againe to themselues the Sonne of God, and make a mocke of him in this Supper. For if we thus sinne willingly after we haue receiued the knowledge of the truth, we tread vnder foot the Sonne of God, and count the blood of the Testament as an unholy thing, wherewith we were sanctified; and then there remaineth no more sacrifice for sinnes, but a feareful looking for of iudgement, and violent fire, which shall deuoure the aduersaries of God and their brethren. *Heb. 10. 26.*

Wherefore as Christ when he had healed him that had bene sicke eight and thirtie yeares, like a good Phisitian prescribed him a diet for feare of relapse: so when thou hast cast vp thy *malitiam seculi* (as the Prophet calls it) thy long and inueterate malice before the communion, keepe a good diet, and a good stomach for digestion of any wrong, least thou fall back againe. Behold, thou art made whole, sinne no more, least a worse thing come vnto thee.

The vncleane spirit of malice is now gone out of thee, man, take heed, if after the sop Satan reenter into thee, if at his returne to his house he find it emptie, without the loue of thy neighbour, swept from faith, hope and charitie, and garnished with hypocriticall colour of good will, then will he bring with him seuen other spirits worse then himselfe, which will enter in and dwell there; and the end of that man is worse then the beginning. *Mat. 12. 45.*

But thou (beloued brother) like that good host in the Gospell, shew thou thy Sauiour the vpper chamber of thy heart, trimmed and prepared for his body, for this is the lodging where he will eate the Pasche with his Disciples. And seeing thou art not worthy he should come vnder the rooffe of thy mouth, take heed least thy mouth eate vnworthily. Let vs open

1 Ser. 185. de
Tempe.

in 2. d. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.

in Math. 27. 59.
60.

in 1. d. 1. 1. 1. 1.
4. 1. 1. 1. 1.

in Iohn 20. 6. 7.

3. general part:
commission.
Distinction.

Be reconciled.
p Ser. 2. de pax
ad frat. in eremo.
q Ser. 9 ad frat.
in eremo.

in 1. d. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.

this gate, that the King of glorie may enter in: Let vs sweepe and garnish this house (saith ¹ *Austine*) for the receiuing the Lords body: let vs adorne it with diuers floures of Christian vertues. Let vs fill all the house with sweet and precious ointments of chastitie, with the incense of loue and compunction, with the balme of beneuolence, and the sweet perfume of charitie, *Ut tam beatus hospes nitido delectatur hospitio, stabilem ac perpetuam in nobis faciat mansionem*, that so blessed a guest delighted with his neate and sweet lodging, may abide with vs for euer, and say, Here will I dwell, for I haue a delight therein.

And as ² *Ioseph* put Christs body in a new sepulcher, and wrap it not onely in cleane clothes, but in linnen, nay in a syndone, which is the finest and purest linnen: so let vs put his glorified body in new hearts, in pure minds, which are pure from the blood of al men. And if there hath bin any iarre betwixt vs and our brother, let vs at least follow ³ *Scipio* and *Tiberius Gracchus*, *Qui ad cuius mensa sacra odio dissidentes venerant, ab ea & amicitia & affinitate iuncti discesserunt*: let vs at this table bury all our hatred that it neuer rise againe, otherwise like *Iudas* we receiue not his body to life, but his bread to damnation: neither find we the body of the Lord, but like ⁴ them light vpon the napkin and clothes wherein it was wrapped. Go thy way then, and first, first be reconciled before thou come to offer thy gift. So much of the intermission of sacrifice till thou be reconciled first.

The third generall point, is a commission or ioyning of two, *Be reconciled to thy brother*. VWherein we may obserue both an act of *Reconciliation*, and the partie, *with our brother*.

First touching this act, as there is (saith ¹ *Austine*) *pax oris, operis & linguae*, a peace of tongue, hand and heart: so when that peace is broken, there must be (saith that ² Father) a *triple reconcilement*, *Verbo, facto & animo*, in word, in worke and in will. And therefore our Sauour to his precedent diuision of a three-fold breach, by *anger* in the mind, *disdaine* in the gesture, and *reniuing* in the tongue, vers. 22. proportioneth a triple reconcilement, and paralele agreement, in tongue, hand and heart, all three implicitly wrapped in this ³ *one word of reconcilement*,

saith

saith' *Musculus* vers. 29. but by more equall correspondence (as I thinke) intended and implied in the words *ti xald ou*, if he hath ought against thee, that is, saith' *Chrysostome*, when he is angry with thee in hart, or saith to thee *Raca*, grieving thee by gesture, or calleth thee foole, vexing thee in speech: if he hath *ti xald ou* any of these three against thee, be thou reconciled *uila ti* according to each of these three: and therefore that' Father meeting out a iust portion of reconcilement to the proportion of the offence, counterpoiseth both with this equalitie and *equilibrium*, *Qualis precessit offensio, talis debet sequi reconciliatio*, wherein was the offence, therein should be the reconcilement. If (saith' he) thou hast offended him in thought, be reconciled in thought: if thou hast offended him in words, be reconciled in words: if thou hast hurt him in deeds, pacifie him by deeds. Yea our Sauior himselfe hauing censured a threefold breach, in heart, behavior, and speech with our brethren, vers. 22. not onely by analogie inferreth a correspondent agreement in my text, when he saith *Be reconciled*, as out of *Chrysostome* & *Musculus* I have shewed: but explicitly proportioneth a three-fold reconcilement to these three, vers. 44. first as a Priest, the peace and reconcilement of the heart, *Loue your enemies*. Secondly as a Prophet, the peace and agreement of the tongue, *Blesse them that curse you*. Thirdly as a King, peace and reconciliation in workes, *Do good to them that hate you*. The beloued Disciple, an Euangelist in his Gospel, an Apostle in his Epistles, and a Prophet in his Apocalyps, prescribeth from his masters breast this trinitie of vnity, 1. *Iohn* 3. 18. *Let vs not loue in word or tongue onely, but in workes and in truth* from the heart. And all these three of necessitie here must be meant, seeing friendship requireth *beneuolence* of the heart, *beneuolence* of the hand, and *concord* of the tongue, as our master of moralitie teacheth from the oracle of reason. Wherefore treading in the steps of our blessed Sauior, his holy Apostle, the grauest auncient Fathers, our soundest moderne interpreters, in the way of truth and naturall reason, giue me leaue (without censure of that fine subtilty, but vnrighteous wresting of the law) to note here, and hereafter handle a triple reconciliation, and that in the order and methode of Saint *Iohn*, first verball,

1. *Com. in Math.*
3. 24.

1. *Oper. Imper.*
hom. 111. in
Mat. 5. 23.

1. *Ibid.*

1. *Ibid.*

Triple recon-
cilement.

2. *Arist. lib. 9. 8.*
hic. cap. 4.

3. *Ecclesi. 19. 34.*

verball, secondly *verball*, thirdly *intentionall* reconcilement.

1. Reconcile-
ment verball.

2. Cor. 5. 19.
20.

For the first *Verba pacis*, words of peace must we giue our of-
fensive or offended brother, to moue and winne him to con-
cord: our speech must be gracious alway, and poudred with salt,
Col. 4. 6. and like that word *of reconciliation*, beseech and pray
our enemies for Christs sake to be reconciled, as before in the
dismission, *Gathymay*, and tell him his faults, I haue at large de-
clared.

Thus *Abraham* hauing not the law written in tables of stone,
but in the fleshly tables of his hart, did by grace the things of the
law, and shewed the effect of this law written in his heart: for
when such brawling and debate was risen betwixt his and *Lot*
heard-men about grasing and pasture, that their maister *Lot*
(like our quarelling Gentles) counting his seruants supposed
iniury his owne indignitie, began to be inflamed; *Abraham*
that blessed peace-maker comes to him like the Doue with an
Oliue branch of peace in his mouth, *Gen. 13. Let there be (I pray
thee) no strife betweene me and thee, neither betweene mine heard-
men and thine heard-men, for we are brethren. Is not the whole land
before thee? If thou wilt take the left hand, then I wil go to the right:
or if thou wilt go to the right hand, then I will take the left.* He saith
not, What strife is this my Nephew? Dare thy seruants or any

a *Chrys. hom. 33.*
in *Gen. 13. 8.*

» of thy household open their mouth or mutter against me and
» my substance? Do they not remember how farre they are inferi-
» our to vs? Whence hast thou so great abundance? was it not
» from my care and prouision? VWho made thee thus eminent
» and glorious among men? did not I, who was to thee in stead
» of all? I was a father to thee in all things, and doest thou thus re-
» quite my seruice and charges? Did I for this hope alwayes take
» thee for my companion in my iourney? Be it so that nothing
» which I haue done for thee come into thy mind, oughtest thou
» not at leastwise to honour my crowne of age, and reuerence my
» hoary haire? No, *Abraham* saith none of these things, saith
Chrysostome, but parleth for peace with words of meeknesse and
speeches of pacification. And although *Lot* (as a *b* Jew noteth)
was *Amicus suspecta fidei*, no constant but a wauering friend,
who often proudly and disdainfully vsed *Abraham*, yet see

b *Phil. 46. r. de*
Abraham.

c *Conception of*
Isaiah.

(saith

(saith *Chrysostome*) how with faire words he intreates his agree-
ment, and prayeth him be reconciled. Let there be no strife I
pray thee betweene me and thee, neither betweene my heard-
men & thine. *Amputauit sibi discordia, ne contagium se reperet,*
saith *Ambrose*, he crusheth the serpent in the head, lest it
creepe and bring in the taile: he letteth not the roote of bitter-
nesse spring vp and trouble them, lest many therewith be defo-
led. And if intreatie will not perswade refractarie *Lot*, yet see
what reasons he vrgeth to induce him to concord: *We are bre-*
thren, saith he, brethren in the flesh, and kinsfolkes by bloud,
brethren in the spirit and consorts in religion, in the midst of a
naughtie and crooked nation, for yet the Canaanites and Pe-
rizzites dwell in this land, whose dissensions our discord will
vnite, whose idolatrie this staining of our religion will aduan-
tage, and cause these wicked nations to blaspheme the God of
Abraham. And if this inducement cannot draw, yet see with
what a strong motiue he haleth him to vniity, as with a threefold
cord. Is not the whole land before thee? take which hand of my
inheritance thou wilt chuse: and thus *pacificis verbis* with peace-
able words he would decide the controuersie, and end the for-
mer strife, saith *Philo*.

This was the precept of God to *Laban* toward his offensive
shepherd, *Take heede that thou speake not to Iaakob ought saue*
good: and therefore *he* said vnto him, *Come and let vs make a*
couenant of peace, I and thou, which may be a witnesse betweene me
and thee. This was *Iaakob's* practise to his brother *Esa* who
sought his life, for he spake vnto him mildly by the mouth of
his seruants, and submissiue by his owne. *Let me find grace*
in the eyes of my Lord: for I haue seene thy face as though I had seene
the face of God. And by these meanes he accepted him, and was
reconciled.

For indeed a soft answer putteth away wrath, saith *Salomon*,
Prov. 15.1. or (as with *Ierome* most reade it) breaketh wrath. A
Metaphor (me thinkes) borrowed from two in a combat:
wherein he compareth a soft answer to a soft buckler of a subtile
champion, which accepting the blow into it selfe, so breaketh
the weapon, that the aduersarie giueth over. For a Prince (saith
he)

1 Iud. 8. 1.

4 Ver. 2.

1 Ver. 3.

m. Brasen chil. 3.
cont. 1. adp. 1002 Vses of this
doctrin.

m. 2. Tim. 3. 16.

m. Cor. 4. 21.

p. Rom. 15. 14.

q. Ver. 30.

p. Gal. 3. 1.

f. 2. Tim. 4. 2.

p. Act. 2. 1.

m. Ver. 37. 38.

x. Heb. 4. 12.

p. August. lib. 20

de civit. Dei. cap.

21. §. in. apoc.

1. 16.

2. Chrysostom.

homil. 26. in

Matth. 10.

m. Apoc. 10.

m. 4. 12.

he) is pacified by longanimie; and a soft tongue breaketh the
bow, as weoblasth the force of a stone that is thrown against
it. When the Ephraimites contended with Gideon for not cal-
ling them to waite against the Midianites, he gave them this
soft answer, that he preferred their exploits so farre above his
owne, as the glorie of stripes of Ephraim was better then the
vantage of Abimelech. And when he had spoken these words (saith the
text) their wrathfull spirits abated toward him. For as there is ca-
ratis lingua, a cure that the tongue must do on its patient, *Pron.*
15. 4. so by the use of words, saith an old Poet: Faire
language is a Pluision for the disease of anger, which is impa-
tient, as that towne-Clarke of Ephesus, *Ille regis dictas animos*
et pellera maledis, with his soft answer appeased the rage of
those seditious Citizens, *Act. 19. 35.*

Which doctrine of verballreconcilement, as Christ straight-
ly prescribes it, and the faithfull have effectually practised it: so
may it yeeld vs two of the Scriptures vse: one of instruction, to
vse words of peace to winne our brethren. Another of reprehension,
to detene vs from words of hatred to wound our brethren.
In application of which medicints, if I powre in more wine of
reprooffe into old festred sores, as a biting corasue to eate vp
the dead, then oyle of exhortation into bleeding wounds, as a
lenitiue to supple the living flesh, the Apostles practise may
warrant my doing, who came to exhort obedient Romaines
with the spirit of meeknesse, and came to the foolish Galatians
with a reil, and prepared a reil for the soles backe, as the Wise-
man speaketh. His charge to Timothy may discharge me of
censure, if I exhort the private sinner, and rebuke them that sin
openly, that they may feare. The cleven tongues may apologize
me, if with Peter I sing not of mercie alone, but of iudgement al-
so. The two edged sword may defend me, if I vse its double edge
of both Testaments to mounne with the law, as well as to pipe
with the Gospell: if I vse its double edge to cut off either the
sinne or the sinner, as it is also two edged, because it reformeth
the will, as well as informeth the vnderstanding. Wherefore let
none thinke I make my selfe a trespasser, and breake downe by
reprooffe, the things which before I builded by exhortation:

If with *Jeremy* I build and breake downe, plase and plucke vp. For as the repaire of that breach in Ierusalem wall, had a trowell in one hand to build, and a sword in the other to cut downe all resistance, *Neh. 4. 17.* so the restorer of the breach of peace among the living stones of Ierusalem above, must both exhort with wholesome doctrine, and rebuke the gaine-sayers and all gaine-doers too, *Tit. 1. 9.*

This doctrine then (beloued in Christ Iesus) may first lesson vs fro Christs precept and *Abrahams* practise, to intreat peace with our offending brother: which better we shall effect, if we insult not over his offence (saith *Plutarch*) with speeches of reproch or aggravation of the wrong, but in pitie and commiseration of his person, lessen and extenuate his offence, by imputing it to folly rather then contempt: to necessitie of offending rather then to obstinacie of the offender: and to perturbation rather then wilfull malice and maleuolence. If he hath slandered, backbited, railed or spoken euill of thee, saith *Seneca*, thinke whether thou hast not done so before, remember how thou hast spoken euill of many; and the same is *Salomons* aduise: *Giue not thine heart to all the words that men speake, for oftentimes also thine heart knoweth that thou likewise hast spoken euill of others, Eccles. 7. 23. 24.* Let vs thinke (saith that graue Philosopher) that some do not iniure vs, but requite our wrong, and (as it were) make restitution. Others do it prone and propense therunto: some ignorantly: and those that do it wittingly and willingly were by vs forced thereunto: either he slipt through vrbanie and pleasantnesse of iesting, or he said this not to harme vs, but because he could not effect his purpose without our repulse. Who so would thus retire into himselfe, how iust occasion of offence his tongue hath given to others, should quicken and extenuate his offenders speeches, and giue him *verba remissionis*, words of forgiuenesse, which is indeed the word of reconciliation.

This word of remission our Saviour thought the best meanes to winne him from discord, and therefore commaunds thee to forgiue him his offence if he do repent, *Luk. 17. 3.* forbearing one another, and forgiuing one another: if any man haue a quarrel

1. Vse, exhorting either partie to reconcile his brother with gentle speeches.
2. Lib. de frat. amora.

3. Lib. 1. de ira cap. 23.

Offended to forgiue.

Brotherly Reconcilement.

44

6 Titus. Adol.
all. 2. f. 10. 1.

7 Plin. de frat.
amor.

8 Sueton. in C.
Julio. cap. 27

9 Sueton. in C.
Julio. cap. 27

Offender to
confesse.

to another, *Cas. 13.* And albeit mans corrupt nature requireth
a *par pari* in his recompence; an eye for an eye, a tooth for a
tooth, and saith like *Sannio*, in the *Comedie*, *Neque tu verbu*
salues unquam quod mihi re malefeceris: I will not take thy pay-
ment of good words, for thy debt of euill deeds. Yet should we
not (saith an *heathen*) thus neglect the offender, nor reiect
his intreatie: but as we offending do *antevertere deprecatione*
ram, preuent wrath by deprecation: so should we offended *de*
precationem danda venia, anticipate their intreatie by giving the
pardon of their offence. When *Iakobs* children had loaded
their brother with reproches and iniuries, at their *peccanti*, it re-
penteth vs, he forgauē them, and spake kindly vnto them, *Gen.*
50. 17. We^e reade of *Julius Cesar*, though an heathen and an
Emperour, that he neuer conceiued so great displeasure and
prinie grudge against mans speeches, which vpon offered oc-
casion he would not willingly lay away: for when *Caius Calpurnius*
after his infamous Epigrammes against him, made sute by his
friends for his friendship againe, *ultro ac prior ad eum scripsit*, of
his owne accord he first wrote to him for reconcilement. Yea
when *Catullus* the virulent Poet, who diffamed him with some
opprobrious verses, came to make him satisfaction, *adhibuit*
cena, he bad him to supper, and would not forsake his fathen
Inne wherein he was wont to lodge. And when *Caius Mem-*
mius his professed enemy, whose bitter inuectiues he answered,
stood to be Consul, *suffragator extitit*, he gaue him his voice to
be Consul. Go then to heathenish *Cesar* thou Christian, *learn*
& consider *his waies*, who *hauing no guide* of the sanctifying spi-
rit, nor gouernor of grace, forgot yet, & forgauē his detractors,
their ignominious libels, bitter inuectiues, launderous railings
and reuilings. Shall a wild Oliue tree growing vpon the barren
mounts of *Gilboa* and nature, where neither *deu* of the spirit,
nor *raie* of grace falleth, beare such fruite: and shalt not thou,
a greene oliue tree in the house of God, planted beside the wa-
ters of comfort, bring forth this fruite of the spirit?

And as when thou art offended, thou must winne him with
that word of reconcilement, *I forgive thee*: so must thou when
thou art offenseue woo him with that speech of submission, *I*
confesse

confesse unto thee: or else with David when thou labourest for peace, and speakest to him thereof, he will prepare vnto battell, that thou shalt not winne thy brother. A brother offended (saith Salomon) is harder to winne then a strong citie, and their contentions are like the bar of a pallace which cannot be broken off. Wofull examples, as of Iacob and Esau, Isaac and Ismael, Etracler and Polynices, Charephon and Charecrates, and many other both ciuill and spirituall brethren, manifest this truth of the Wiseman. The beathen man yeelds a reason, because great and weightie must needs be the causes which dissipate and loose so neare coniunction, whence their breach becomes irreconcilable. For as things (saith he) compact and ioyned, though the glue be melted, may againe be recombined and knit together: but a bodily substance which nature hath vnited, if it be cleft can hardly be glued together, and be reioyned: so amity which vs hath contracted, after breach may easily be reintegrated: but brethren which are most neare vnited in body or corporation, if they be rent asunder can hardly be reconciled, nor more recovered, then an hand cut off, or an eye plucked out.

i Plus de Fraa
amer.

Neuerthelesse if thou come with this *peccavi* and confession in thy mouth, brotherly loue (as a Father resembles it) is like the grasse or cience of a tree, which though it be plucked off from the stocke, may be afterward ingrafted and beare fruite againe. Therefore when scandall is giuen, sends our Sauour the stumbling blocke to his brother with this *peccavi* in his mouth, *It repenteth me, Luke 17.4.* And as the Lord would haue all offenders to be penitentiaries, so his Apostle confessors to their brethren, *James 5. 16. Acknowledge your fautes one to another.*

i Greg. N. de
de per. mat. 3.

i Lib. 3. de N. a.
cap. 9.

And although *Quidam insultant instant q. submissis* (as Seneca speaketh) some base natures insult and tread on them who lye prostrate at their feete for their fauour: yet *quosdam preces vincunt* (as he noteth) good dispositions are ouercome with intreatie of forgiuenesse: and like their heauenly father *1. Kin. 21.* taking notice of their submission, will say, Seest thou how he is humbled before me? because he submitteth himselfe before me, I will accept him. *Iosephs* brethren who had sold him, came to

Brotherly Reconcilements.

47

Howe, excusing himselfe laid all his larre with Achilles on Ate, ^{p Ibad. 19.} I sayd it hee deriues from; I am not the cause or author of this garboile (saith he) but Ate, *ἡ τὴν ῥα ἀνάρηται*, which wrongeth all men: so many that are nocent and offensive, translate the crime from themselves by deniall, and impute to the innocent and harmlesse: worse herein then that Grecian captaine, that whereas he made but ~~the~~ the euill spirit the cause of that discord, they say like *Ἄθας* it is *ἄτῃ*, it is thou my brother that troublest Iſrael, when it is themselves and their fathers house: and thus make they their brother the kindler of that fire, whereof themselves were the coale and bellowes to inflame. Which men, as they rather wound then winne their brethren; so may such virulent ^{2. 1. 1.} tongues here iustly be reprooued, which cruelly, disdainefully, and dispitefully speaking against the righteous, condemne the innocent blood. David was pestered with the hissing of such serpents, *Psal. 109. 1.* Hold not my tong O God, for the mouth of the wicked and the mouth of the deceitfull is opened vpon me: they haue spoken against me with a lying tongue: they compassed me about also with words of hatred, and fought against me without a cause. For my friendship they were mine enemies, they haue rewarded me euill for good, and hatred for my good will. Iob had his part of such friends, *How long will ye weare my soule; and torment me with words? Ye haue now ten times reproched me, and are not ashamed: ye are impatient toward me. They haue opened their mouthes open ^{1. 1. 1.} me, and smitten me on the cheek with reproch: they gather themselues together against me. Ieremie felt as much of their virulencie: Come let vs imagine some deuice against Ieremy, come and let vs smite him with the the tongue, and let vs not giue heed to any of his words. Christ himselfe could not escape the scourge of their tongue: Thou hast a diuell. In reprehension of which ^{1. 1. 1.} men, suffer me first to set downe a description of them; then a prescription for them; and lastly a prescription against them and their biting tongues. Ieremy points them out by archers: O that I had in the wildernesse a cottage of way-faring men, that I might leaue my people and go from them, for they be all adulterers, and an assembly of rebels, *For they haue bent their tongue like a bow for lies, their tongue is as an arrow shot out, Ier. 9. 24. 8.**

David

David sets downe all the weapons of their warfare, *Psal. 37. 14.* The wicked haue drawne their sword, and haue bent their bow to cast downe the poore and needy, and to slay such as be vp-right in conseruation. It is worth much obseruance, how the holy Ghost here resembleth their tongue both to a sword and a bow, as ^{as} elsewhere he often doth. The ^{the} Lydians weapon of offence was a sword, and the Lybians was a bow: but these Gods archers (as ^{as} Job calleth them) or rather the diuels archers (as ^{as} Origen termes them) like that king of Israell (*2. King. 6. 22*) fight *gladio & arco*, with the sword and with the bow: *Arco cernitur sauciant absentes, gladio cernunt vulneras presentes*, saith a writer. He that is neare (as the ^{the} Prophet speakes) shall fall by their sword, and he that is farre off shall die by their pestilent arrow. As David here paints them, so hauing bene the but and marke of their aime, he points them out *Psal. 11. 2. Ecce, Lae the wicked bend their bow, and make ready their arrowes within the quiver, that they may secretly shoote at the vpright in heart.* Which metaphor and allegorie Origen fitly thus expoundeth the bow (saith he) is their tongue, the arrowes are their intents and deuises, or (as David expounde it) bitter words, and the quiver is their heart: *Uenteris grana sagittis*, full of poisoned shafts. They draw their arrowes of bitter words out of the quiver of their heart (for *Mat. 11. 34.* out of the abundance of their heart their mouth speaketh, and *Mat. 15. 18.* those things which proceed out of the mouth come from the heart) and they shoote them out with their tongue, which they bend vp to wound their brethren: yea they aime them so cunningly, that not like ^{as} *Jonathas* they shoot at thrice three arrowes on either side and misse the marke, but like ^{as} *Memelans* Colonel of the Armenian archers, they can *pua apla*, at one loose shoot off three arrowes, and hit three men at once. And so long as there is a *Cane* in *Adams* house, a *Cham* in *Noes* family, a *De shan* in *Moses* pollicie, and an *Absalom* in *Dauids* house, so long will they shoote out their arrowes, even bitter words, feathered with swiftenge, and headed with wildfire of contention. For as God (saith ^{as} *Origen*) did set his bow in the clouds for a signe and covenant of peace, that such deluge should be no more, but such stormie tempest should hereafter surcease,

Brotherly Reconcilement.

49

Gen. 9. 17. 16. so contrariwise the diuell hath set his bow in these cloudes without water, to fuscitate and stirre vp tempests, to trouble serenitie and calmenesse in the soule of others; to discomfort peace, to make garboiles and warre, to raise vp whirlwinds and storms: and such clouds are caried about with a tempest, to whom the blacke darkenesse is reserved for euer, 3. Pet. 2. 17. For when thou seest one *passionibus agitatam*, tolled of contrarie winds, and caried headlong in his passions, that he soue and raue with his tongue: Doubt not (saith that Father) but that the diuell hath bent that mans tong for his bow, and shooteth out for his arrowes that mans bitter words to hit them which are true of heart. And their virulent arrowes were lesse poisonous, if onely *in secret* as our English readeth, *in secretum* as the 70. translate, *in obscura limbo*, as *Anstine* with others render it: if onely they shot their arrowes at the darknes of the Moone and eclipse of the Church: but seeing as archers shoote at the white in a but, so they shoot at the white raiment of the Elders, of whom the Lord himselfe hath said: *They shall walke with me in white, for they are worthie*, Apoc. 3. 4. Seeing they shoote at the vertue and innocencie of their brethren, at the vpright in heart, at the vpright in conuersation, at the innocent in soule, (as *David* who was their white complained) surely as the bow in these cloudes is opposite and against the Sunne, so like that foole who shot his arrowes against the Sunne, they do but shoote against the sunne of righteousness. Such archers shot against *Ioseph* as at a white, whome they meant to hit and strike dead. *The archers grieved him, and shot against him, and hated him*, saith old *Isaakob*, Gen. 49. 23. Those archers were his brethren, saith *Abulenſis*, euen his owne brethren, saith *Chrysostome*, who conspiring together against him, accused him with ioynt consent to their Father, grieved him, shot against him, and hated him; they grieved him *iniuria operis*: they shot against him *blasphemia oris*: and they hated him *invidia cordis*, saith *Hugo*: with iniurie of the hand, blasphemie of the tongue, and malice of the heart. *But his bow abode strong, and the armes of his hands were strengthened by the hands of the mightie God of Isaakob*, saith his father, vers. 24.

G.

This

This indeed is literally understood of *Isaiah's* brethren, saith *Lxx*, but mystically must be meant of other insolent yong men, who were with their tongues any who is not like to themselves: young men indeed and children in understanding, but in maliciousness of ripe yeares (as the Apostle counts their age) whose tongue in preaching peace and glad tidings, is like the raine-bow without an arrow and cholen shaft: the bend of their bow like the arch of that (as one observes) is then turned from vs, their quiver is then emptye, and their tongue starts aside like a broken bow; but like the children of Ephraim, carrying bowes in the day of battell and contention: *La then they bend their bow* (saith *David*) and make readie their arrowes within the quiver, that secretly they may hit them which are vpright in heart, to smite the bird while she singeth of peace, and like that fouler in the fable, to wound the Eagle with that shaft which was feathered with her owne quill. *David* the sweet finger of *Israell*, vnto lesse he would flie away to the mountaines and be at rest, could not escape the bolts of these fooles, but when like the Nightingale he sung sweetly of peace, then they bent their bow and made readie their arrowes within the quiver to shoote at this vpright in heart: *When he spake to them of peace, they prepared themselves vnto battell*, *Psal. 120. 7.* *Jeremy* when he preached conuersion, and prayed for their rebellions, these bow-men of *Belial* bent vp their bow, and shot out their arrowes even bitter words: *Come and let vs imagine some deuice against Ieremy, come and let vs smite him with the tongue, and let vs not giue heed to any of his words*, *Ier. 18. 18.* *Stephen* when he preached peace to the stiff-necked Jewes, they had bent and drawne it so farre, that they brake their bow: *their hearts* burst for anger, saith *S. Luke*, and they could not shoote an arrow of bitter words: but gnashed at him with their teeth, and throw bow, quiver and all at this bird, they raine vpon him all at once. Thus the bird while she singeth of peace, is smitten by these archers, which then prepare themselves to battell.

a. By dogges.

Sometime the holy Ghost compareth them to dogs, *Psal. 22. 16.* *Many dogs are come about me*, saith *David*. Who are these dogs saith *Austine*, but they *qui canino more latant, nihil illis fit*

& *lurans*, who had nought done to them, and yet barke at their brethren? *Quid fecit contransens videri saltem? rursus barbat: what* hurt did he the dogge which did but go on his way? and yet he barkes at the passenger? It may seeme indeede an vncouth name for them, and they will aske me as did *Hecart*, 2. *Killy*, 8. *Am I a dogge that I should do this thing?* howbeit seeing with *Shames* 2. 2. Sam. 16. they barke at a *Dauid*, and with that *Cincke* snarle at every man, they may be tearmed with the one *contransens canis*, and with the other be called a *dried dogge*. For as we reade of some monsters in *Scythia*, which though they haue mans feature beneath, yet hauing *caninus capita*, heads like dogs, whose speech is no other but barking, may truly be tearmed dogges. So we reade in the *Psalmes*, that although *Dauids* reuilers were men in shape that could talke, *Psalm* 59. 7. yet he saith they *barked like dogs*, vers. 6. And thus indeede, they grin like a dogge as did *Dogg* against *Dauid*. Like the dogge they *at their brethren* with that snarler in the *Comedie*.

2. Sam. 16.

2. Plin. nat. hist. 2. 7 cap. 2.

2. Psalm 52.

2. Causa litera ram indicat.

2. Terent. Adel. 2. 3. Scen. 1.

Vah, quid ista illius lacerare modis?

Sublimem medium arripere, & capite primum in terram statuerem:

Adolescenti ipsi eriperem oculos: posthac precipitem darem.

Ceteros ruerem, agerem, raperem, tunderem, & proster- nerem.

Thus they who dare not imbrue their hands, (for law and statute binds them) yet die their tongues (for they ate their owne, and who is Lord ouer them) in the bloud of their brethren. I wish that as these dumbe dogs cannot barke against the wolfe, *Esa*. 56. so they could not snarle at the sheepe neither.

Sometime the holy Ghost likeneth them to the *raging sea*, 3. By the *ra-* (*Esa*. 57. 20.) *which cannot rest, whose waters cast up mire and dirt.* ging. sea.

They should be indeede *agor*, euen a calme as naturally is the sea: but when anger (as *Lactantius* noteth) falleth vpon their minds, like that boisterous wind in the fift of *Jonah*, it causeth, a mightie tempest, it raiseth the waues, and altereth the whole state of these men, the eyes they waxe fierce, the mouth it trem- bleth, the tongue it faltereth, the teeth they gnash, and like that sea which wrought and was troublous, neither could be

2. Lib. de ira Deut. 44. 5.

calmed by any prayer till *Ienas* was cast out. More implacably in this raging then that, that if *Ienas* were cast out of the shippe to the mercie of these raging waues.

If one with *N. N. N.*, who because at Constantinople he laboured more abundantly then they all, *gloriam subsequuta est inuidia*, was enuied for his paines, and vrged by proscriptions to giue ouer his place. If for my sake (saith he) this tempest is vpon you, take me and cast me into the sea, so shall it be calmed to you. If he were cast out into the sea, it wold not cease from her raging, but her waters would cast vp mire and dirt, and these raging waues of the sea (the *Apostle* there baptiseth them with that name) would still some out their owne shame. For as one waue thrusts away his fellow, *undaque expellitur unda*, and casts his mire and dirt vpon the next: so these would spue their some one vpon another, if they wanted a rocke whereon to beate and disgorge it. And therefore as *Plutarch* in his booke *De capienda ex inimicis utilitate*, aduiseeth such raging waters to keep still some enemies, on whom they may disgorge their cholericke affections, lest for want of other vessels, they cast vpon their friends: So politickly wise was his counsell, who like *Onomademus* in the sedition at *Chios*, aduised his fellowes of the stronger part, that they should not expell all their aduersaries of the other faction, *alioqui periculum feret, ne omnibus amicis sublati, cum amicis ipsis extitire essent controuersia*: Else I feare (saith he) if we haue no enemies to wreake on, we wreake one vpon another, and fall out by the eares among our selues. O that these raging waues would remember how much they mire themselves, while they cast vp their dirt vpon another. For though the sea raging in a tempest casteth vp mire and dirt, yet here is the difference (saith *Plutarch*) *Mare tunc purgatur*, the sea is then purged of her froth, which is *sputa maris*, the some and scumme, the spuing and spittle of the sea: but the heart when it raging with wrath casteth her stomacke of dirtie speeches, *ad dicentis primum conspurcant*, saith he, *False testimonies, slanders, reuiling and backbiting, these coming out of the hart within through the mouth, first defile a man, Mark. 7. 23.* and some out first their owne shame, *Ind. 13.*

*o Ross. Declef.
lib. 1. cap. 9.*

d Ind. 13.

*o Plutarch. de
capienda ex ini-
micis utilitate. &
vnde gerend. pra-
cept. & Albius.
var. hist. lib. 14.
cap. 25.*

*f Dial. de ira
c. 10.*

Thus

Thus in my triple description, these archers bolt out their arrowes at their brethrens name: thus the tongue of these dogs is red through the same: thus these raging waves forme out their owne shame.

Whose proscription that I may in brieft proclaime, let me shew these archers Gods arrow of vengeance, stemd with iudgment, and feathered with swift destruction. God shall suddenly shoot at them with a swift arrow (saith David) that they shall be wounded, Psal. 64. 7. Their sword shall go through their owne heart, their bow shall be broken, and their arrowes shall be rooted out.

These dogs that cast vp their rancor, and returne to their vomite, that barke like a dog, and gnash their teeth at their brethren, shall be without the holy citie, Apoc. 22. 15. where is nothing but howling and gnashing of teeth.

These raging waves that cannot rest, as they haue no internal, nor will haue externall, so shall they haue no eternall peace and rest: There is no peace to the wicked, saith my God. In tossing their brethren, they do but throw them on the rocke which is higher then themselves, as David speaketh, and beate themselves on the rocke Christ Iesus, on which seeing they dash, it will breake them in peeces, Math. 21. 44.

And thou innocent Doue, whosoever art smitten with these archers, that I may giue thee a prescription against their deadly arrowes. When they whet their tongue like a sword, to slash in thy presence, and slice thy good name, keepe thou thy mouth (like David) with a bridle, while these vngodly are in thy sight. Put vp thy sword into his sheath, and suffer them thus farre. Their tongue is indeed a sharpe sword, Psalme 57. 4. and cutteth like a sharpe razor, saith David of Doegs tongue, Psal. 52. 2. Howbeit it shall but cut off thy haire and superfluous excrements, saith Augustine, and perchance thy excrementa malitia, the excrements and superfluitie of maliciousnesse. Doeg was but Davids barber to top off his crest and luxuriant lockes, when he meant to cut his throte with this razor. Yea it shaued the head himselfe, Et se caluum factura est, saith that Father, and it shall but cut thee on Caluary with thy Christ.

correct; but if falsely, deside: if thou art conscious and guiltie of his imputations, repent: if thou art not, contemne it. Nay nei-
ther contemne nor deride it, but be glad and reioyce when men causlessly reuile thee, and say all manner of euill against thee
falsly, for great in heaven is thy reward, *Matth. 5. 11.*

Or if thei bawling *Schisme* shalle and harke at thy good name, contumellous words (saith a Father) must be heard as the barking of curres which are not regarded. Thou must dialogue with thy selfe in *Seneca* his *Soliloquia*, and put on his resolution. Men speake euill of thee, but euill men. It would grieue me if *Mereus* *Cato*, if wise *Salustius*, if the other *Cato*, if either *Scipio* should speake so of me.

*1. Dign. 1. 1. 6.
1. Ierem. prolog.
Super Mich.
1. Lib. de Remediis
fortis.*

Now to be disliked of euill men, is to be praised, their words want credit, where the guiltie condemne. Men speake euill of thee: it would grieue me if they did this from iudgement, but now they do it of spleene. Men speake euill of thee, they cannot speake well of any. They do it, not that I deserue it, but that which is their custome: for some kind of dogs haue it naturall, that not so much of curtnesse as of custome they harke at passengers. And indeed the chiefe, if not onely way to make them giue ouer, is to take no notice of their barking, nor regard their baying. For as *Plinius* obserueth them, who weare a tongue vnder their founts, *Non latratis a canibus*, that they are not barked at by dogs: so the best meanes to stop their mouthe also, is *Lingua sub pede habenda*, to tread their tongue vnder foote, or not giue heed to all words that men speake, as *Salomon* aduiseeth, *Eccles. 7. 23.* And therefore wisely did that Father, who contemning all their railings, said, *Dissempisse se tam et abesse, ac travellers do at barking curres.* For it is not conuenient (saith *Seneca*) to heare all that men say. Let many iniuries and reproches passe vs, most whereof he receiueth that taketh no notice of them. For who so is inquisitiue what is said of him in priuate, he who searcheth out malignant speeches, though spoken in secret, disquieteth and yeceth his owne soule. And therefore *Caesar* did wisely, when hauing in that euill garboile intercepted a packet of letters written to *Pompey* from his favorites, brake them not open, but burnt them immediately. And though he could moderate

1. By not marking them.

*1. Li. 2. hist. nat.
c. 8. & Li. 6. c. 3.*

*2. Durand. ser. 7.
de accus. & repr.*

3. Lib. 3. de Ira.

4. Senec. 2. 1. de Ira. cap. 23.

his

a Mid. 49. 32.

b Math. 27.

c A.D. 33.

d Mid. 11. 1.

e A.D. 33. 33.

f Mid. 11. 1.

g A.D. 33. 33.

h A.D. 33. 33.

i Prover. 16. 33.

j A.D. 33. 33.

k A.D. 33. 33.

l A.D. 33. 33.

his wrath, and in sobriety be angrie at his followers, *Maluit tamen non posse*, saith mine author, yet wold he not know a cause that he might be angrie. When one had vnwares hit *Cato* in the bath, and came after to aske him forgiuencesse, I remember not (quoth he) that I was struck: *Melius putauit non agnoscere quam agnoscere*, saith the same author. It was not without mysterie (as some obserue) that our Saviour when he should be ^sspitted on, buffeted and reuiled, wold be blindfold before, that as man he might not know his smiter and reuiler, least with ^e*Paul* he might be prouoked to reply, as after he did when he beheld his smiter, *Iohn* 18. Lessoning vs (it may be) to blindfold the eyes of our vnderstanding when we are smitten with the toong, and be as stockes and images at reproch, which though they be railed on and reuiled by their enemies of imagery, yet *haue eares* and beare not, *nose* and smell not, *hands* and reuenge not, *feet* and are not swift to shed blood; no not so much as flow to wrath, neither is there any breath in their mouth to reply, *Psal.* 115. *David* was as deafe and dumbe at reproch as any of these were, *Psa.* 38. 12, 13. *They that seek after my life lay snares: and they that go about to do me euill, shall ke wicked things all day long: but I was as deafe* (saith he) *and heard not, and as one dumbe, which doth not open his mouth: I was as a man that heareth not, and in whose mouth are no reproches.* They talked wicked things of him, not once, but all day long: and this innocent *Doue* was so wise as a Serpent, that he stopped his eares, and refused to heare the voice of these blasphemous inchaunters, charmed they neuer so skilfully. For both he was *deafe* at their reproches, and as one *that heard not the tale-bearer*, who raiseth contention among Brethren, *Prover.* 6. 19. Teaching vs thereby, that not onely we our selues be deafe at reuilings, but also neither heare it from the tale-bearer, *without whom strife ceaseth*, as without wood the fire is quenched, *Prover.* 26. 30. And indeed seeing a ^t*Tale-bearer maketh dissension among Princes*, and (as the Greeke interpreter reades it) *διαχορίζον φίλους*, diuides friends themselves; we should not be talehearers, like *kans* (as *Bios* called them) which are caried vp and downe by the eares whithersoouer their informer lusteth, nor take information from our intelligencers and

and *Abissims*, of the barking of these *Shinners* and dead dogs: for as they are forbid to walke about with tales among the people, *Leuit. 19. 16.* so are we aduised by wisdom, *Eccles. 28. 13.* to abhorre the tale-bearer and double tongued, for such haue destroyed many that were at peace; and who so bearkneth vnto it, shall neuer find rest, and neuer dwell quietly. Which the rather we should do, because when thus hucksterlike we take our notice at second hand, the reporters tongue proues oft that *secunda lingua* (as some reade it) and addeth more then the first did relate. And therefore I wish that our tale-bearers, who neuer receiue a voice which they do not resound, would like the *eccho*, that true tel- *e Ouid. Metam.* tale, either carry nothing but what they heard, *extremate verba remittunt*, or extenuate reproches by an halfe relation. I wish these praters and busi-bodies in other mens matters, which like those women in *Ephesus*, being idle, go from house to house *f 1. Tim. 5 13.* speaking things which are not conuenient, would follow *Monica* Saint *Austins* mother, who (as he *confesseth*) was such a *Lib. 9. Confess. cap. 9.* peace-maker among disagreeers, that when she heard many most bitter things spoken of the one partie in the absence of the other, *nihil alteri de altera proderet*, wold not disclose a word of the one side to the other, but that which might help their reconciliation. But we (as there he addeth) not onely carry speeches of angrie men to their enemies, but adde to their sayings some roote of bitterness, which putteth death in the pot. Whereas we should not onely not stirre vp mens hatred by relation of truth, nor augment it by that word, which as wood increaseth the flame, but strue to extinguish it by wellspeaking. And howsoeuer these informers, which like spies are sent out to pote the weaknesse of the land, bring vs of the fruite thereof in their mouthes: yet should our eare, which trieth words as the mouth tasteth meate, be stopped at their report, with that of the Apostle, Touch not, tast not, handle not: or if we giue eare, yet giue not our mind to all words that men speake against vs, *Eccles. 7. 23.*

Wherefore let vs not (if but the hemme of our good name be touched) looke backe in wrath, and aske our informers *Quis me tetigit?* who hath touched me behind my back? least if there

Ephes. 4. 29.

be no feare of God before our eares, Satan open our throates as sepulchers to send out that ^arotten speech, and stinking breath, which is a signe of inward corruption, and that our inward parts are very wickednesse. Least he rip our tongues with deceit to misconster; least he put the poison of Aspes vnder our lips to reuile; least he fill our mouthes full of cursing and bitterness to reproch, and make our feet swift to shed blood. And thus taking no notice by our owne eares or others tongues, we shall stop the mouthes of these barkers, and be stayed our selues from answering a foole to his folly, and barking againe.

^a Not suspending them.

A second prescript or counterpoison against their virulent tongues, may be this, if we be not too suspicious of their bayning at vs.

i Lib. 3. de Ira cap. 22.

k 2nd cap. 23.

The cause of wrath indeed and toong-warre, is *opinio iniurio* (saith ⁱSeneca) conceit of iniury, when too credulous we apply mens propositions in grosse, and in our consciences assume what they proposed in generall: yea eftsfoones from very iecture and laughing, as ^khe noteth. (so censuring, a phisiognomist is a suspicious conscience) we interpret worse then their words in charitable construction might import.

When the men of Syria were at feud with the Romaines, they sent them but these foure letters by an Herald, *S. P. Q. R.* which in too much suspicion of defiance they misconstrued, *Syris populus quis resistet?* who will resist the people of Syria? And answering them backe with the same characters, *S. P. Q. R.* too credulously they mis-expounded, *Senatus populus que Romanus*, the Senate and people of Rome. Which letters the Romaines after that conquest ingrauing as an embleme of triumph in the forefront of their Temple for all to reade, a traveller reading them without vnderstanding, and asking what they meant; one of the citizens expounded them by this question, *Sancte Petre quare rides?* Saint Peter why do you laugh? And answered the foolish question backward with as wise an answer: *Rideo quia Papa sum*: I laugh because I am a Pope. Thus wittie malice in the Syrians and Romaines from not significancie collecteth enmitie, charitie in either (which thinketh not euill) might haue expounded, *Sapiens populus querit,*

VVise men seeke strength by vnitie. Thus the credu-
 lous straunger from darknesse of letters conceiued fallshood
 thereby. Charitie (which reioyceth not in iniquitie, but in the
 truth) might with Bede haue interpreted them, *Stultus populus*
quærit Romam, Foolish people seeke to Rome. And indeed, as
 sores and vlcers are grieued not onely as a light touch, but euen
suspitione & dubio tactus, with suspicion and feare of being tou-
 ched: so (saith *Seneca*) an exulcerate mind with misconceit of
 touching, is often aggriued so farre, that euen a salutation, an
 epistle, a letter, a speech, and a question hath prouoked them to
 enmitie. And as small letters offend bad eyes, so least words,
 saith *Plutarch*, I may say a Raca, yea an if and an and, or a no
 of contradietion, will grieue vncircumcised eares. Our eares are
 like Mice and Emmets, at which if one point but the finger, and
 offer butto touch them, they turne their mouthes to bite vs:
Imbecilla se ladi putant si tanguntur: Silly things (saith he) they
 thinke themselues hurt if they be but touched. A fault taxed by
 the Apostle in the wicked Gentils, who were full *κακονδοσιας*,
Rom. 1. 29, which the Philosopher defines *τὸ ἐπὶ τὸ χεῖρον ὄντο*
λαμβάνειν τὰ ἀτάρτα, to take al things in the euil part, as our En-
 glish translatiō wel rendreth it. With which sinister affectiō *Plu-*
tarch bitterly brandeth *Herodotus* in his book, entitled *ἡ ἐπὶ τῆς*
Ἡρόδοτου κακονδοσίας, of *Herodotus* taking all things amisse. And
 I feare I may not only brand with *Plutarch*, but condemne with
Paul, some wicked Gentiles, that are as he calleth them ful of his
 Paronomasiacs, *ἀδίκαι* and *κακὰ πομπὰ & προπηλάκια*, *φθόροι* & *φύροι*,
εὐνοῖαι and *ἀνομοῖται*, so haue they their minds opplete & gor-
 ged with this humor also: *Et suspitiosi omnia ad contumeliam ac-*
cipiunt, as he speaketh in the *Comedie*, being too mistrustfull
 and suspitious, take all things in the euill part, like *Caio* the
 humanist, *Qui omnia contumelias putabat*, who thought every
 word was spoken to his disgrace: *Et fuit sicut ferendarum impa-*
tient, et a facendarum cupidissimus, and was as vnwilling to beare
 as forbear reproches. The Apostle cals this *suspitiones malas*, e-
 uill surmises of corrupt minds, which when mens tongues like
 bels glue an indefinite and not significant sound, imagine them
 to speake and mean whatsoeuer their guiltie conscience fra-

1. Lib. 3. de Ira.
cap. 10.

m Dial. de Ira
c. 10.

n Senec lib. 2. de
Ira. cap. 34.

o Arist. 2. Rhet.

p Terent. Adelp.

q Senec ad Seren.
cap. 18.

r 1. Tim. 6. 4.

meth in their faulſe, and whiſpereth in the eare ſtrange warriors
are their luſts, fighting in their members, which when the tram-
pet giues an vn certaine ſound, prepare their ſelues to battell.

Lib. 1. de Ira.
cap. 24.

VVherefore ſeeing (as *Seneca* truly auouched) credulitie breedeth ſo much euill, his aduice is heavenly, *ſuſpition and conie-*

ture, thoſe two *ſuſciſſima irritamenta*, moſt falſe incitements of

anger, muſt as roots of bitterneſſe be weeded out of the ground

of the heart: He ſaluted me not kindly, he brake off talke ab-

ruptly, he inuited not me to ſupper, his countenance ſeemed a-

uerſe, or he touched me darkly in his alluſion; thus ſuſpition ne-

uer wants an argument of enmitie. *Simplicitate opus eſt & benigni-*

na corum eſtimatio, here the Doves ſimplicitie is better then

the Serpents ſubtiltie: here to be ſimple without vnderſtanding

is learned ignorance: here charitie muſt cenſure, which *beloeueth*

all things to be well meant, and *thinketh not euill* of an euill in-

tent: for if thou truly be magnanimous, thou wilt neuer iudge

that contumely is offered thee: thou wilt ſay of thine enemy,

He hath not hurt me, but onely had a mind to harme me. And

Lib. 1. de Ira.
cap. 25.

this is true magnanimitie, ſaith *Seneca*, *Non ſentire ſe percuſſum*,

to ſay wiſely with that ſoole in the 23. of Prouerbs, *They haue*

ſtricken me, but I was not ſicke: they haue beaten me, but I felt it

not: or as *Diogenes* answered his informers of ſome that derided

him, I am not derided. VVe muſt beleue no report, but from

1. Phil. de Ira.
cap. 25.

our eyes relation, ſeeing our eares like falſe aduerſers do oft

miſſe informer: and when our ſuſpition proues vaine, let vs chide

our credulitie: ſo our charitie *beloeueth all things* well meant,

ſhall not be credulous to *think euill*: and ſo enduring *all*

things of our foes, ſhall not be prouoked to anger, 1. Co-

rinth. 13.

3. By ſuffering
them.

Howbeit if their barking be ſo clamorous, as if thou wouldeſt

not, the very ſtones in the wall would heare; and ſo notorious,

that if thou didſt not, the beame in the houſe would reply: the

7 De Ira. lib. 1.

third way ſaith *Plutarch*, is peaceably to bridle thy mouth, and

quietly compoſe thine affections, when thou perceiueſt ſome

anger like the falling ſickeſſe to fall vpon them. Suffer the euill

man patiently ſaith *Paul*, as Chriſt and his ſeruants in patience

poſſeſſed their ſoules, with a meeke ſpirit, when their enemies

were

were possessed with an euill spirit of wrath, which cryed out vpon them. *Socrates* when he was reuiled, was wont to stoke and remit his voice, and smiling with his countenance, mildly to behold them. *Antigonus* when he overheard his owne soldiers rale on him neare his tent and paulion; Good Lord (quoth he) will ye not get ye further off and speake against vs? *Cato* when he was pleading, and *Zentulus* had cast his stomack and vttered his mind in his face, onely wiped it with a napkin: And I will anouch before all this companie, *Zentulus* (saith he) that they are deceived who deny thee to haue a mouth. Shall I say with the *Aposle*: Take, my brethren, the Prophets; nay if we take but these heathen for an example of long patience, we may count them blessed that indure. O remember *Dauid* patience of *Shimei* his cursing: *Let him alone, for the Lord hath bidden him curse Dauid.*

But such Adders poison (saith thou) is vnder their lippes, that as serpents inflame them with heate, whom they bite with the tongue: so their tongue being set on hell fire, will set on fire the course of nature: and thou complainedst with *Dauid*, that though long thou hast bene dumbe and kept silence, yet it is now paine and grieve vnto thee, thy heart is hote within thee, and when the fire kindled thou spakest with thy tongue. Indeed the tongue is fire, and an vnruly beast which no man can tame: behold how great a matter this little fire kindleth: *Paruum est & magna cupit* (as *Bernard* speaketh of the heart as little a member) *vix ad vnius milui refectiunem sufficere posset, & totius mundi ei non sufficit*: It is but a little member, and yet boasteth of great things, saith *Isaies*; it would not serue a crow for her breakfast, and yet is it no lesse then a world of iniquitie. Therewith rightly blesse we God, and therewith vnrighteously curse we men. It is *grande malum aut grande bonum, non habet medium*, saith *Jerome*: No meane it brooketh, but death or life are in the power of the tongue; *Prou. 18. 21.*

And therefore when *Amasis* the Egyptian king requested *Darius* to reserve the best and worst peece of the sacrifice which he slue; *linguam sustulit*, he tooke the tongue of the beast, saith *Plutarch* as the seruant in *Esop* apologues, being comman-

ded by his maister *Xanthus* to buy the best and worst flesh in the shambles, *linguas solas emit*; he onely bought tongues, saith the Author. So true is that of *Salomon*: *A wholesome tongue is as a tree of life, but the frowardnesse thereof is like the breath of the wind*, *Prou. 13. 4.* Neuerthelesse this raw peece of flesh which offendeth so many queasie stomackes, thou must with Christ and his members digest through the heate of his spirite, and the warmth of loue which endureth all things, *1. Cor. 13. 7.* We must smile at their reproches, saith *Seneca*; and as we suffer children to nick-name and mis-call vs, yea to spit in our face, so should we tolerate all reuilers; though they spit their poison in our eares: or as ye suffer fooles and ideots to leaue and play vpon you, so should ye suffer these fooles gladly, because that ye are wise, *2. Cor. 11. 19.* for who will be angrie at a mad man? who will take in euill part the reproches and reuilings of a man in his feuer? The mind and affection should a wise man (saith *Seneca*) carrie toward his impatient outrage, which Phisitians beare to their raging patients, whose vn honest parts, if need be, they disdain not to handle, whose basest parts they willingly view, and whose railing and reuiling they patiently endure. Yea a wise man (saith he) if by faire words he cannot pacifie his reuiler, *contumeliatorem tanquam acrem canem obiecta cibo leniet*, will like our Saviour giue this for a soppe to appease his wrath, and giue the dogge a lease to stoppe his mouth, as *Aeneas* in the fiction

Melle saporatam & medicatam frugibus ossam

Obijcit.

Did cast *Cerberus* the helhound a sweet morsell, that he might not barke against him: For they will go to and fro in the euening, they will grinne like dogges, and go about the citie, they will runne here and there for meate, and grudge if they be not satisfied, *Psal. 59.* And thus if either thou take no notice of these Dogges, of these *Shimeis*, and dead dogs that reuile: or if observing their curiish custome to barke at all passengers, thou be not credulous to suspect they baule at thee; or if too suspicious, thou yet beare reproch, and strue to mitigate their woodnesse, thou shalt not be bitten with the tongues of mad dogges; or if bitten,

yet shalt thou not runne mad thy selfe to bite againe. And see-

ing as there is the worme *Lyta* vnder the tongue of some

cures, which vnlesse it be taken off will make them runne mad:

so vnder their toung is vngodlinesse and wrong, (as *Dauid* spea-

keth) which vnlesse it be taken out, will make them runne mad,

and bite euen their owne domestickes. Pray with *Dauid* in that

place, *vers. 15.* that he who is *curator lingue*, the healer of the

tongue, would in mercie worne them, and take away their

Lyta: Take away their vngodlinesse and thou shalt find none.

Thirdly and lastly, though these raging waues of the sea cast

vp mire and dirt, euen those fiue rockes of offence, and stones

to stumble at, (as *Saint Austine* calls them) *Reuiling, Nick-name,*

Swelling, Renelation of faults, and *prinie detractions*: though the

tongue of these wels without water, like a fountaine send out

salt and bitter water, *waters of Marah and Meribah,* bitter-

nesse and contention, yet let thy well of liuing water send out

sweet and wholesome water into these saltish waues, to sweeten

their bitternesse, and not like noisome riuers, which to purge

out their filthinesse, emptie themselues into the sea, and reple-

nishing it with mire and dirt, make it more rage, and some out it

owne shame. It was diuellish counsell of *Plutarch*, that he

Plin. lib. 29. cap. 5.

Psal. 10. 7.

eb. 7. vers. 2.

Raging sea.

Tomb. 4. lib. 4. de amicis. cap. 13.

Iam. 3. 10. 11.

Exod. 15. 23.

Cap. 17. 7.

x Lib. de cap. ex inimic. viil.

Isti enim in inimicos insumpti prauis affectibus, minus molesti erunt amicis:

signum est.

7. *Phil. 2. 12. & 13.*
ira est

2. *Serm. 1. in*
Poste Pasch. &
Serm. 1. in fest.
Epiph.

off malum non causa, it is onely an euill signe, and not the cause of internall inflammation, saith *Plutarch*: but the tongue of angrie and raging men is both an euill signe that they are set on fire of hell, and will be the cause that they shall be set in fire of hell. Let these waues then and waters of contradiction coole thy tongue, and wash away its filth: *Audisti conuitium, ventum est iratus es, fluctus est*: Thou hast heard a reproch, it is a wind: thou art angrie, that is a waue, saith *Austine*. The wind therefore storming, and the waue tossing, thy ship like that of the disciples *Mat. 8.* is in ieopardie of wracke, and readie to make shipwracke of faith and a good conscience. And why for saith that Father: because Christ within thee is asleepe, awake him vp therefore, stirre vp his gift that is in thee: and crie, Maister saue, for we perish. These raging waues shall but coole thy concupiscence, like Iordan wash away thy leprosie, and heale thy infirmities like the poole of Bethesda: with Israell thou shalt safely passe thorough the middest of them, and the wicked with *Pharao* shall be drowned in those waues, thorough which they persecute and pursue thee.

2. *Mark. 1. 41.*

They may dash into thy boate and fill it full, that thou maiest be like to perish, but they shall not swallow vp nor deuoure thee: for thy head is still aboue these waters, and though the waues of the sea rage horribly, yet the Lord that dwelleth on high is mightier, saith *David*, *Psal. 93. 4.* yea thine owne head shall be aboue these waues, swell they neuer so much: as *David* did assure him: He shall set me vp vpon a rocke, and now shall be lift vp mine head aboue mine aduersaries round about me, *Psal. 17. 6.* Onely like the disciples call on him who being alone the true *Eolus*, can more then he commaund the winds and waues of the sea, and they obey him: he will rebuke the wind, and say to these raging waues:

Tam tunc vos generis tenuis fiducia vestri?
Iam celum terramq; meo sine minime venti
Miscere, & tantis audetis tollere fluctus?

2. *Psalm.*

Peace and be still, and so will there be a great calme: for he onely stilleth the raging of the sea and the noise of his waues, and the madnesse of his people. How soeuer it be these waues heare not his

his voice, nor will cease from their raging: yet as the disciples in their shippe rowed through the waves of Genezareth with a contrarie wind, *Mark. 6. 48.* so must we in this shippe saile through these raging waves with that contrary breath, *1. Pet. 3. 9. Not rendering rebuke for rebuke, but contrariwise, blesse.* Christ the Pilot and maister of the shippe, hath charged all passengers bound for heauen, to saile with this contrarie wind: *Blesse them that curse you, and pray for them that hurt you and persecute you, Luk. 6. 28. Et quam id sancte precepit, tam integre seruauit, saith a^r Writer:* His word and his worke like mercie and truth met together; his precept and his practise like righteousness and peace kissed each other. For when the Iewes cryed *Crucifige,* he cryed *Ignosce.* O wonder (saith Bernard) *Iudei clamant, crucifige, ille conclamat, ignosce: d'charitas patiens sed & compatiens.* The Iewes cry, crucifie him, and he outcries, Father pardon them: O patient and compassionate loue! Being beaten with rods, crowned with thornes, pierced with nailes, nayled to the crosse, filled with reproches, y^e mindfull of all his griefes, he prayeth for his persecutors. This Lambe of God as a sheepe was dumbe before his shearer, *coram tondentem?* yea *coram occidente obmutuit*, not onely before his shearer, but euen before his slayer and butcher was he dumbe, saith Bernard. When he was thus vilified and reuiled, he reuiled not againe: when he thus suffered he threatened not, but committed it to him that iudgeth righteously, saith his Apostle, *1. Pet. 2. 23.* And see what he committed to that righteous Iudge: *Father forgive them, for they know not what they do.* O loue of God passing all vnderstanding! He now hanging vpon the crosse compassed with his mortall enemies, destitute of his owne friends, mocked with taunts, loaded with obloquies: now readie to giue vp the last gaspe, and yet as y^e mindfull of himselfe and mindfull of his foes, he prayeth for them: he complained he was forsaken of his Father, and he forsakes not his enemies: he was crucified by them, and he intreateth his Father for them: he saw their treason, and he excused it by their ignorance: he felt their deadly hate, and he sued for their pardon. O loue! strong as death: O heate of loue! cruell as the graue, which neuer had enough of tortures, which neuer

1. Pet. 3. 9.
Mark. 6. 48.
1. Pet. 3. 9.

c Sabellib. 5.
exemp. cap. 3.

d Luc. 23. 21.
e Ver. 34.

f Ser. in feria 4.
hebd. paus. da
pas. Dom.

g Hamil. 1. de
land. virgin.

b Lib. 13. moral.
cap. 11.

s Heb. 12. 24.

t Gen. 4. 10.

said Ho, but still cryed, Give, give. The blood indeed of Christ (saith ^a Gregorius) is well said by the ^a Apostle to speake better things then that of Abel: for the blood of Abel^a called for vengeance, but the blood of Iesus for forgiuenesse: *Father forgive them.* Here is an example for thee thou tossed with waues: *Ex-*

emplum summe unicuique atque omnium prestantissimum: Take the

²² most excellent and onely example, which if a man rightly ob-

l Loco supraci-
tat.

w i. i. i. i. i. i. i.

1. Pet. 2. 21.

serue saith ¹ Sabellius, he may become far more like God him-
selfe then a man: *He shall be perfect as his heavenly Father is per-*

fect, *Adm. 5. 48.* He hath left vs an example, ^a a copie to write
our alphabet and Christs-crosse rowes after, *that we should fol-*

low his steps, when we are reviled, not to reuile againe. For how
finall are our sufferings of rebuke in comparison of his passions

m Lib. de cor-
rect. vii. & viii.
cap. 9.

of reproch, saith ^a *Austine*? He willingly sustained reuilings, de-
risions, contumelies, buffets, spittings, scourges, thornes, yea

the ignominious crosse: and we miserable wretches to our con-
fusion and shame of face, are wearied and faint with one word,

²³ we are with one word of reproch cast downe and deiected. See-
ing then that his name was like oyntment of loue powred out,

Cant. 1. 2. which blasphemies, reproches and reuilings those
dead flies could not cause to stinke, nor putrifie the oyntment

n Loco supra-
cit.

e Eccles. 10. 1.

of this Apothecarie, as ^a *Bernard* out of ^a *Salomon* alludeth: let
vs runne in the saueur of this oyntment powred out on our
head, and running downe to the skirts of his clothing, and low-
est members of his bodie. Let vs be followers of God as deare
children, and walke in loue, euen as Christ hath loued vs, who
when he was reuiled, reuiled not againe.

p Serm. 170. de
Temp.

Thou wilt say perhaps, How can I do this, which the Lord
could do? But marke (saith ^a *Austine*) who did it, euen thy Sa-
uiour as he was man: and remember where he performed it, e-
uen vpon the crosse, in midst of all his torments and reproches,
where he shewed himselfe like a citie on an hill for al to behold
as an example of humilitie, in blessing their blasphemers. He
could haue prayed for them in silence, *sed tu non haberes exem-*
plum, but thou then shouldst not haue had an example. Neuer-
thelesse if thou canst not learne of thy Lord who was humble
and meeke, yet imitate *Stephen* thy fellow-servant, who saith

thee in *Paulus* words: *Be ye followers of me, as I am of Christ:*
 whom when the stiff-necked Jewes ¹ stoned *triplici lapidatione*, ² *Act. 7. 51.*
 with a triple stoning: with stonie ³ hearts which burst for anger: ⁴ *Vet. 54.*
 with stonie mouthes, which ⁵ gnashed at him with their teeth: and ⁶ *57.*
 with ⁷ stonie hands which rained showers of stones vpon him, as ⁸ *2. 58.*
Austine speaketh; yet he ⁹ prayed for them, *Lord lay not this sin*
to their charge. Nay, see how he prayed for these his reuilers
 saith ¹⁰ *Austine.* When he prayed for himselfe he ¹¹ stood on his
 feet, because the iust when he prayeth for himselfe is easily heard: ¹² *Serm. supra.*
 but when he prayed for his enemies, he kneeled downe, to shew ¹³ *Act. 7. 59.*
 that he prayed with all earnestnesse and intention of spirit: yea, ¹⁴ *compared with*
 whereas for himselfe he did but call on God, saying: *Lord Iesus*
receiue my soule: for them ¹⁵ *ex parte* he cryed out, and that with a
 loude voice, with all vehemencie and contention of voice: Lord
 lay not this sinne to their charge, and when he had spent the
 last breath for them to his God, when he had thus spoken, he
 slept. Whose name *Stephanus*, as it signifieth a crowne, so *coro-*
nam accepit suo sibi nomine impositam, saith *Austine*, he hath got-
 ten that ¹⁶ *εὐσπαστος ἀβύσσος*, the incorruptible crowne of glorie su- ¹⁷ *1. Pet. 5. 4.*
 table to his name.

As sailed the maister and Pilot Christ Iesus with his seruant
 and first Martyr *Stephen*, so rowed the Apostles, mariners of
 this shippe with a contrarie wind, with a contrarie breath, *1.*
Cor. 4. We are reuiled, and we blesse; we are blasphemed and euill
spoken of, and we vse gentle words. And the maister hath charged
 all passengers for heauen, like *Paulus* ¹⁸ *mariners* to keepe a ¹⁹ *Act. 27. 4.*
 straight course though the winds be contrarie: *Blesse them that*
curse you, and pray for them that reuile you, and say all manner of
euill against you, Mat. 5. 44. Pray for thy most virulent reuiler,
 to morrow of a blasphemers, he may become a blesser, and thou ²⁰ *Prou. 27. 1.*
 knowest not what a day may bring forth. He that is now thine ene-
 my in slaundering, railing, and reuiling thee, may to morrow be
 conuerted to repentance, saith ²¹ *Austine*, and thy fellow Citi- ²² *humil. 6.*
 zen in heauenly Ierusalem, and perhaps greater therein then
 thy selfe. *Saul* was *Stephens* greatest foe, for it was too little for
 him to stone him with his owne hands alone, *omnium manibus*
lapidabat, saith that Father, he stoned him with all their hands

that threw stones, in keeping their clothes that better they might throw and yet behold, with that contrarie breath, with that one prayer of *Stephen*, was he of a foe made a friend, of *Saul* a *Paul*, of a persecutor a preacher, of an impostor a pastor, a doct^r or of a seducer, of a pirate a prelate, of a blasphem^r a ble^sser, of a theefe a shepheard, and of a wolfe a sheepe of Christs fold: therefore saith^r that excellent Father: *Non homo, sed peccator te insequitur, roga pro homine ut extinguat Deus peccatorem, cum animi mortuus fuerit peccator, tibi homo non aduersabitur*: not the man but the sinner doth pursue thee, pray for the man, that God may take away the sinner; for when the sinner is dead, the man shall not impugne thee. Thy brother rageth, impute it to his sicknesse, *ascribe febrī non fratri*, ascribe it to the feuer, and not to thy brother, *dabisq; prudenter infirmitati culpam, fratri veniam*: and thou shalt witley lay the fault on his infirmitie, and giue pardon to thy brother, seeing it is *onely* the feauer of his soule, that thus hateth thee, saith^r a Father. Away then with your *quid pro quo*, and rebuke for rebuke. It was the wicked resolution of that requiter in the *'Comedie*,
Si mihi pergit qua non vult dicere, ea qua non vult, audiet.
 If he begin, I will declare his deedes which he doth, prating against vs with malicious words, as the^m Apostle spake of *Diotrephes* in a better requitall. It is that resolute retaliation of naturall men, *ὁ ἀποστόλος ἐπὶ τῶν δαίμωνι τῶν τοῦτον ἐπακούσας*, Thou shalt heare againe such words as thou speakest: men so farre past shame, that as *Aeneas* told brawling^o *Achilles*, we may heare them scold in the eares of all, *ὡς ἐν γυναικάς*, even like women that scold *μὴν ἢ ἐν ἀγγαρίῃς*, as they go in the open streete. Thus are our hearts, not soft to breake the force of reproch which is obiected, but hard and stonie, to send backe and re-found the eccho of rebuke: like^r *Epaminondas*, who hearing *Callistratus* vpbraide the Thebans with *Oedipus* his parricide, who killed his father, and the Græcians with the murder of *Orestes* who slue his mother, rendred this rebuke for rebuke: *Vos verò ipsos à nobis eiectos recipistis*, But ye receiued them when we for this did exile them. Or like^r *Phocion*, on whome *Demades* crying out, The Athenians will kill thee when they begin to be mad.

b. Ibid.

c. Chrysolog. ser.
132.d. August. tract.
8. in Epist. Ioan.e. Terent. And.
Act. 5. scen. 4.

m. 3. Ioh. 10.

n. Hom. Iliad.
lib. 7.

o. Ibid.

p. Plutarch. ge-
neral. precepta.q. Macro-
bius. &
Volunt. Anst.
lib. 14. cap. 2.

mad: But they will kill thee (replied *Phocion*) when they begin to be wise. Not much vnlike that great gird of *Crassus* the Orator, whom when *Domitius* taunted with weeping for the death of a Lamprey which he fed in a pond: But thou (replied *Crassus*) shedst not a teare at the buriall of thy three wiues. Which quipping and taunting speech, as it is but the some of wit, so is such iesting iustly censured by the holy Ghost for foolish talking, *Eph. 5. 4*. Seeing it is that *σέπρος λόγος*, *Eph. 4. 29*. as it were a stinking breath, which as Phisitions obserue, is a signe of inward putrification: and when our throates are thus open sepulchers, *Psalme 5. 9*. to belch out such vnseuory breath, it is an argument that like graues we are full of dead mens bones within, and all filthinesse, and our inward parts are very wickednesse.

Lastly to conclude this point, as we must not render rebuke for rebuke; so neither blasphemie for blasphemie, nor curse for curse, but blesse them that curse vs. I know indeed *David* wished euill vnto his enemies, and prayed for their ruine, *Psalme 69*. And when *Sauls* flatterers like miscreants combined their tongues to accuse him with one voice to the King, he did imprecate and wish euil to those foes, *Psa. 109*. He prayeth against their person, *vers. 6. 7. 8*. Set thou an vngodly man to be ruler ouer him, and let Satan stand at his right hand: when sentence is giuen vpon him, let him be condemned, and let his prayer be turned into sinne: let his dayes be few, and let another take his office. He bent his tongue like a bow, and shot out his bitter words against their family, *Ver. 9. 10*. Let his children be fatherlesse, and his wife a widow: let his children be vagabonds, and beg their bread, let them seeke it also out of desolate places. He curseth their externall goods and riches, *vers. 11. 12. 13*. Let the extortioner consume all that he hath, and let the stranger spoile his labour. Let there be no man to pitie him, nor to haue compassion on his fatherlesse children. Let his posteritie be destroyed, and in the next generation let his name be cleane put out. Yea he curseth their soule vnto death, and prayeth for their damnation. *Vers. 14. 15*. Let the wickednesse of his fathers be had in remembrance with the Lord, and let not the sinne of his mother be done away. Let them alway be before the Lord, that he may roote out the memorial of them from off the earth.

Behold here indeed as many imprecations of *Dauid* against his enemies, as euer *Callimachus* the virulent Poet spent execrations on his mortal foe *Apollonius*, and as bitter cursings as *Ouid* euer spent on his enuious foe, whom in imitation of him he titled *Ibis*: yea as that banner ended his imprecatory inuēctiue with this luminary execration,

Hac tibi, qua precibus iustis mea deuouet, ira

Eueniant, aut his non leuiora malis,

so concluded here *Dauid* his with not vnlike imprecation, vers. 20. Let it thus happen from the Lord vnto mine enemies, and to those that speake against my soule. Which practise of *Dauid*, though it may seeme at first to giue allowance and warrant to words of bitternesse, in cursing our blasphemers, yet if with a single eye we more nearely looke into it, we shall find that this imprecation was *non optantis voto sed spiritus prouidentis*, as Saint *Austine* resolues it, not so much from a desire and wish of their ruine, as from the spirit of foreseeing what would befall them. As our Sauour, when vpbraiding the vnthankfull cities in the 11. of *Mathew*, he anathematized the inhabitants of *Corazin*, *Bethsaida* and *Capernaum*, *Non maleuolentia optabat, sed diuinitate cernebat*, did not as men from malice wish it, but as God foresee it.

Lib. 1. de serm.
Dauid. in mont. ca.
42.

Caluin. in Psal.
69. 23

For *Dauid* (as a graue writer noteth) was not herein caried with a turbulent passion of choler to powre out his bile, (as most men wronged by their enemies intemperatly giue their tongue the raine) but the spirit of God did dictate these imprecations to his Prophet, in *wisedome* to discern these reprobates from curable beleeuers, and in *uprightness* to respect Gods glory rather then his owne priuate reuenge in confusion of his enemies, and in *moderation* to execrate his and Gods enemies without turbulent passions of hatred, malice and maleuolence: which three, if like him we could obserue, *Probe enim imitaremur*, we might lawfully do as he did. But seeing our vnderstanding is not so mollified, that we haue that gift of discerning spirits, but the Lord onely knoweth who are his, and who are reprobates: nor our wils so rectified, but that vnder zeale for Gods glory we reuēge our own wrongs: nor our affectiōs so sober

1. Corinth. 12

sober from disturbance, that we are angry and sin not: *Non est* v Musc. explan. in Psal. 109.
hoc cuius usurpandum Christiano & in exemplum trahendum,
 this practise of *David* is no pretence for our curfings, nor his
 example to be vsurped of any Christian, as *Balas* of Rome doth
 in hiring his *Baalans* of Saint *Francis* order daily to pronounce
 this spalne in execration against those whom they hate, and to
 curse Israel, whom the Lord would haue to be blessed. If any
 for farther satisfaction require a larger discourse of these impre-
 cations, I referre him to *Martin Bucers* disputation of prayer,
 in his explanations on the fift Psalm, and to *Mollerus* his Le-
 cturc on the seuenth verse of the 54. Psalm, where this at large
 is discoursed. I conclude this point with *Musculus* in the place
 before cited. It is a common prescript to all, which Christ the
 King of heauen hath commaunded, *Matth. 5. Blesse them that*
curse you, and pray for them that persecute you. His Embassadors,
 the Apostle of the Gentiles from his maisters mouth hath en-
 ioyned it, *Rom. 12. 14. Blesse them that persecute you, blesse (I say)*
and curse not. The Apostle of the Iewes, hath from his Lord gi-
 uen this charge, *1. Pet. 3. 9. Render not rebuke for rebuke, but con-*
trariwise blesse. By which iniunction of both, al, both Iewes and
 Gentiles must blesse for cursing, and pray for their reuilers: and
 what else should they pray for them (saith *Gregory*), but *that*
of Saint Paul, that God may giue them repentance to know
 the truth, and come to amendment of life, out of the snare of the
 diuell, of whom they are taken at his pleasure to do his will.
 And let both the offender confesse, and the offended forgiue,
 and testifie his reconcilement by words of friendship and loue
 to his enemy, though he continue yet in his vnrightheousnesse
 of reuiling. So much be spoken of this first, namely, *verbal re-*
concilement, Be reconciled in word.

But here (beloued brethren) we must not stay, In *re-*
conciliationis, in the vtter court of reconcilement, where men
 like the *a* common people stay without, and like the *b* vul-
 gar Iewes are with one accord in this *Salomons* porch and
 portall of peace: but all being priests by our Christian profes-
 sion, to offer vp spirituall sacrifices, *1. Pet. 2. 5.* we must enter
sancta, the holy places of peace and amity by this beautiful gate
 of

x Pontifici mag-
 gie vim hu im-
 precationum tri-
 buentes, conda-
 cunt in Fracisca-
 nos qui huc psal-
 mi quondam pro-
 nunciarent contra
 eos quos oderunt,
 ait Moller. pra-
 lect. in Psal. 109.
 6.

y Lib. 4. dialog.
 cap. 44.
 2. 2. Tim. 3. 35.

a Luke 2. 10.
 b Act. 5. 12.

2 Sam. 3. 27.

2 Sam. 10. 9. 10.

1 Kings 2. 5.

of the temple of our body, and offer to our brethren not onely the calues of our lips, but the sacrifice of our hands, to manifest our reall reconcilement. For we haue a *Joab* that will speake peaceably to *Abner*, and yet vpon aduantage smite him for the bloud of his brother *Asahel*: that will giue *Amasa* words softer then oile, *Art thou in health my brother?* and yet with his precious balmes breake his head, yea stab him deadly, and shed out his bowels on the ground. For thus lip louing *Joab* spake friendly to his neighbours *Abner* and *Amasa*, two captaines of the host of Israel, but hauing warre in his heart, with the fist of wickednesse he smote while he smiled, he killed while he kissed, and (as *David* there told his sonne *Salemon*) *shed the blood of battell in the time of peace*. And therefore if our loue and vnity will speake truly, we must passe from this *atrium* to the *sancta*, from word to workes, from the tongue of friendship to the deeds of agreement: and secondly, be reconciled in deeds to our brethren.

Second reconcilement reall.

1. Test.

Our Sauour (as before I shewed) by symmetry and proportion in my text inioyneth it, and with the auncient Fathers (our moderne expositors) by like correspondence then collect it, and his charge hereof is plaine without deducement, and peremptory without insinuation, verse 44. where he exacteth of all, not onely the *diligite* of the heart the treasurer of loue, *Loue your enemies*; nor only the *benedicite* of the tongue, loues broker and interpreter, *blesse them that curse you*: but also and chiefly the *benefacite* of the hand, which is loues factor and agent, *Do good to them that hate you*.

Math. 12. 34.

In which triple inunction (me thinkes) our Sauour sets man like a clock, whose *primum mouens* and master wheele only must not go right within, nor the bell alone sound true about, but the hand also point straight without. For thus out of the abundance of the hart, both the mouth speaketh and hand worketh, *Mat. 15. 19*. And therefore he who is *Mat. 7. 20* the keeper of man as a clocke, he seeing all the motions of his heart to be out of course and onely euill, *Mat. 13* all day long, *Genes. 9. 5*. for the motion and setting of the wheele within, he saith to the heart, *Loue your enemies*: for the stroke and sounding of

of the bell aboue, he saith to the tongue, *Blesse them that curse you*: and chiefly for the pointing of the hand and index without he saith to the hands: *Do good to them that hurt you*. And although this bell as it did in *loab*, sound right aboue, yet if the hand smite and point wrong without, it is not onely an argument *ad hominem* to him that looks on the outward appearance as a passenger on the Diall; but even *ad Deum* too, to him that seeth not as a man seeth, but beholdeth the heart and tryeth the reines, that the clocke goes wrong within, that all the thoughts and turning wheelles of the heart, yea all the imaginations and palpitations, all the momentanie motions of this watch be out of course: who sith he will censure with eternall doome, and iudge every man *secundum opera* (as the phrase in Scripture still runneth) according to his handi-worke, and will iudge the spirituall fig-tree, as he did that earthly fig-tree, *Mark. 11. 13.* not according to its leaues, but fruite which it beareth: doubtlesse the hand and branch of the tree which bringeth foorth the fruit of peace, is most required in brotherly reconcilement. And therefore as God himselfe who beholdeth the wheele within, and trieth the reines, asketh of his enemies their heart, *Give me thy heart, Prov. 23. 26.* so man which lookes onely on the outward appearance, and iudgeth of the clocke by the diall, asketh the hand of his enemy, as *Glaukus* and *Diomedes* when they would make sure amitie each to the other, *χοῖρας τ' ἀλλήλων λαβόντες*, or they gaue right hands of fellowship to manifest their agreement: as we say to our foe, *Give me thy hand if thou wilt be friends*. As if nature had taught man the reason, that to reintegrate amitie, the hands are therefore mutually given, because their deedes are not onely the signes but factors of friendship, and must therefore do good to them that hurt them.

His ambassadour Saint *Paul* requireth the like beneficence of the hand toward his enemies, *Roman. 12. 20.* *If thine enemy hunger feede him, if he thirst give him drinke*: vnder which two

tearims of bread and water, (say the learned) he comprehendeth all kind of corporall maintenance, as in Scripture the Hebrewisme doth vsually imply: as he promised his friend in the comedie, *ante consolando, ante consilio, ante re iuvare*, I will either

K

sustaine

2. Sam. 16. 7.

1. Jer. 17. 10.

Luk. 13. 9.

1. Homer. Iliad. lib. 6.

2. Test.

1. Marc. Calm. Illyre. Qualis. & Myl. in hunc locum.

Gen. 31. 14.

2. Reg. 6. 23. 23.

in Terent. Heaut. act. 1. Scen. 1.

As Ge. 3. 19. &
18. 5. & 21. 14. &
31. 34. & 35. 25.
& 43. 33. Exod.
2. 30. & 18. 12.
Deut. 8. 3. and
many moe pla-
ces of both
Testaments.

2. Annot. in
Rom. 12. 20.

9. Steph. The-
saur. Graec. ling.
& Bez. Annot.
maior in 1. Cor.
13. 3.
7. Lib. 8. hist. ani-
mal. cap. 3.

Examples.

1. Abraham.

2. Iacob.
Gen. 32. 14. 15

3. Ioseph.
Theodoret.
quæst. 93. in
Gen.

4. Calan. in
Gen. 37. 35.

sustaine thee with comfort, or ayde thee with counsell, or main-
taine thee with my goods. And to our abilitie this must we do
abundantly to our enemy: for we must coaceruate and heape
these benefices vpon him as coales on his head. And therefore
Salomon who had this praecept at first-hand from the Almighty,
bids thee giue him *bread*, *Pr. 25. 21.* which vsually in *Scripture* by an *Hebraisme* importeth any or all kind of sustenance;
& being *pans* with the Latines of the Greek *πρω*, which signifi-
eth *all*, implyeth there any thing necessarie to his maintenance,
as in the Lords prayer it doth comprehend, *Matth. 6. 11.* And
this beneficence as it must be largeous and liberall, so must it be
tenderly with loue toward our enemies: and therefore for fee-
ding the Apostle vsleth the emphaticall word *ἀποδίδωμι*, which
(as *Erasmus* well obserues) signifieth either *fauourably to feede*
with a soppe dipped in the dish, as *Christ* did *Iudas* at the supper:
or to *carue for him*, and cut his meate small at the table, as we do
for him whom we fauour at the feast; yea so to feed him as to *put*
meate into his mouth, as *nurses* do to infants, and *keepers* to their pa-
tients: or, as some feed birds, which cannot swallow the graine, *sai-*
ris Iouion, saith *Aristotle*, if one feed them, and put it into
their mouth. And this is the bountifull beneficence which we
are commanded louingly to prohibite to our enemy if he hun-
ger or if he thirst: practised in some resemblance by our father
Abraham, who gaue iarring *Lot* the choice of his owne inheri-
tance to buy peace thereby, *Gen. 13.* practised by his children,
who walked in the steppes of their father *Abraham*: practised
by *Iacob*, who sent presents to his hostile brother *Esau* who
sought his life, euen two hundreth she goates, and twenty hee-
goates, two hundred ewes, and twenty rammes, thirtie milch
camels with their colts, fortie kine, and ten bullockes, twentie
she-ashes and ten foales, to see if by these gifts of loue he might
heape coales of fire on his head, as indeed he did, *Gen. 32.* pra-
ctised by good *Ioseph* his sonne, who when of enuie, because he
was his fathers darling and youngest by birth, the sonne of *Ra-*
chel, eminent in vertue, and preferred before them, his brethren
profered his sale to the merchants of *Midian*, and *they* went
away and would not buy him, then they sold him to the *Ismae-*
lites

Brotherly Reconcilement.

75

lites for twenty peeces of siluer, *Gen. 37. 18.* and they to get by the bargaine caried him with their other wares into Egypt, and to make their gaine, raised the price, and sold him againe at second hand at a higher rate to *Potiphar* king *Pharaohs* steward, *vers. 36.* But though *Ioseph*, whom they sold to be a bond-slave in Egypt, became afterward lord ouer all *Pharaohs* house, and ruler of all his substance, yea gouernor throughout all the land of Egypt, *Gen. 45. 8.* and was now armed with power to reuenge: yet see how he recompenceth them good for euill; see when his enemies did hunger how he fed them, and when they were thirstie gaue them drinke. For whereas they had stript him of his parti-coloured coate, in recompence of that he gaue them all change of raiment, he gaue them a measure running ouer into their bosome. They sold him for twentypeeces of mony and put him in their purse, and in recompence of that he would not sell them corne, but gaue it them freely for nought, and put their money in their sackes, *Gen. 42. 25.* he gaue them a good measure pressed downe and shaken together. They cast him into a pit to feed him with bread & water of affliction, *Ge. 37. 24.* and in lieu thereof he brought them into his owne lodging, and feasted them sumptuously with delicate fare, and sent them dishes from his owne princely measse, *Gen. 43. 33. 34.* and with what measure they had met to him, he would not mete to them againe. Holy *Dauid* trode the steps of good *Ioseph*: for when *Saul* had bent his bow, and made readie the arrowes within his quiuier to shoote at this vpright in heart and sweet singer of *Israell*, yea when this fouler hunted him like a partridge to the mountaines, so that his soule was faine to aske for the wings of a Doue, that he might flie away and be at rest; yet see, when his mortal foe was deliuered into his hand in the caue where he couered his feet, he would not lay hands on his enemy, nor suffer his bloud-thirstie followers to fall vpon him; but onely to giue his notice what he could haue done, cut off the lap of his garment, and rendred him good for euill, as *Saul* himselfe confessed, *1. Sam. 24. 18.* Yea againe when he found him a sleepe in the field, and tooke him napping, he spared his life which was in his hand, and to giue him a second warning, took

x *Lysa & Tiff.*
Abul. in hunc
locum.

y *Psal. 105. 21.*

z *Gen. 37. 23.*
a *Gen. 45. 22.*

4 *Dauid.*

b *Psal. 11. 2.*

c *1. Sam. 26. 10.*

away his pot of water and his speare that was sticked at his bolster, 1. Sam. 26. and therefore might this Dove safely confesse his harmlesse mind and innocent hands to Cushies accusation, that he sought *Sauls* life, *Psal. 7. O Lord my God, if I haue done this thing, or if there be any wickednesse in mine hands: if I haue rewarded euill to him that had peace with me, (yea, I haue deliuered him that without cause is mine enemy) then, then let mine enemy persecute my soule and take me, yea let him treade my life downe vpon the earth, and lay mine honour in the dust. No, no, when he found but one Egyptian rouer in the field, he gaue^e him bread to eate when he was hungrie, and when he was thirly he gaue his enemy drinke.*

d 1. Sam. 26. 11

3 Christ.

And as did *Dauid*, so did his sonne and Lord, Christ Iesus the sonne of righteousness, from whose brightnesse these starres borrowed this light of grace: whose words of truth as they were instructions to their minds, so were his workes and actions medicines and cures to the bodies of his deadly foes, healing their sicke, cleansing their lepers, restoring their lame to their legs, making their blind to see, though they would not behold the light of the world, making their deafe to heare, though they stopped their eares at the wisdom of the world, making their dumbe to speake, though they blasphemed the God of the world. Yea when their sinne was a bloudie sinne, a scarlet sinne, a crimson sinne, *Esa. 1. 18. of a double die, dyed in the threed, being a seed of the wicked and corrupt children: and dyed in the webbe, being a sinfull nation laden with iniquitie, and therefore worthie of that double die, morte moriens, of the first and second death: yet how did he shed his most precious blood to make their crimson sinnes like wooll, and their scarlet sinnes white as snow? Yea when with the malice of hell, in greatest industrie they went about the act of his condemnation, most mercifully with greater diligence he went about the worke of their saluation: when they shed his blood to quench their malice, he sweet water and blood to wash their soules. Thus the sunne of righteousness shined on the euill and the good, though it softened the waxe and hardened the clay. Thus the raine of righteousness descended on the iust and vniust, though the blessed*

bleſſed earth brought forth herbes meete for the dreſſer, and the reprobate ground, briers and thornes, whoſe end was to be burned.

Yea God the Father, though he be debter to none, doth be-
nefit his foes to teſtifie his loue. The Father of lights maketh
his Sunne to riſe on the euill and the good; and the fountaine of
grace ſendeth raine on the iuſt and vniuſt, *Math. 5. 45.* A bleſ-
ſing indeed not much eſteemed, nor juſtly weighed as it ought,
euen of the godly themſelues, as^e one noteth, yet in it ſelte of
great eſtimate and value, ſeeing by theſe two, *Sunne* and *raine*,
all things (as^f he noteth) are begotten and bred, and they be
the parents of earthly bleſſings. For ſeeing the whole condition
of mans life dependeth on theſe two, Chriſt did fitly inſtance
in them, ſaith^g *Abulenſis*, becauſe the former being the cauſe
of ſiccitie and heate, the latter of moiſture and frigiditie,
(which foure qualities, as our^h maiſter in the ſchoole of nature
teacheth, the food and nourishment of all liuing creatures) they
comprize *omnia bona noſtra*, al our earthly bleſſings as the cauſes
of their effects: & by a ſynecdoche cōprehēd innumerable other
benefites, ſaith *Caluin*, euen thoſe which *Musculus* on theſe
words recounteth; that he giues life to the euill as to the good;
that he beſtoweth neceſſaries for life on the euill as on the good;
that he hath giuen the earth to be inhabited of euill as of good:
for theⁱ earth hath he giuen to the children of men, and^k made
all mankind to dwell on the face of the earth, his fire warmeth
the bad as the good, his bread doth feede, and his wine drinke
both alike, his rayment doth clothe, and his cattel ſerue both a-
like. Yea the wicked his enemies receiue theſe bleſſings from
his hand and almes-basket, in greater abundance then his chil-
dren do enioy, as both^l *Iob* and^m *Dauid* with admiration com-
plained, he giueth *raimēt*, *Acl. 17. 25.* all things to all kind
of perſons, ⁿ *He is the Saviour of all men* temporally, as he ſaueth
both man and beaſt, *Pſal. 36. 6.* though ſpecially and eternally
of them that beleeuē^o of his body^p and of his people. He ma-
keth his Sunne to riſe on the euill, and his raine to fall on the
vniuſt, though ſpecially on the good he maketh his^q *Sunne* of
righteouſneſſe to ſhine, and ſendeth downe the^r *raine of righte-*

God.

^e Zanch. lib. 5. de
Cas. Dei cap. 2.
queſt. 3.
^f *Ide. 1. queſt. 1.*

^g In hunc locum
queſt. 353.

^h *Ariſt. lib. 2. de
anim. cap. 3.*

ⁱ *Pſal.*
^k *Act. 17. 26.*

^l *Iob 31. 6. ad 14*
^m *Pſal. 73. 3. ad*
ⁿ *1. Tim. 4. 10.*

^o *Ephes. 5. 23.*
^p *Mat. 1. 22.*

^q *Mal. 4. 2.*

^r *Joel 2. 32.*

1 Ju 1. 5. 7.

NOTE.

1 Lib. 1. de fer.

Dom. in mont.

cap. 46

9 Ber. Chermis.

de Psca. in laue
lucan.

Gen. 1. 7. 18.

9 Tractat. libri
de Pontano in
Mat. 5.

onnesse vpon the iult, euen the first and the latter raine, as the Prophet speaketh, the first raine of *precedent*, and the latter raine of *subsequent* grace, as *Hugo* moralizeth those words, the first raine of *present* grace, and the latter raine of *future* glorie, *Rom. 6. 22. The fruite in holinesse, and the end euerlasting life.* Thus common blessings and good turnes, God himselfe bestoweth on his enemies, euill men and vniust, to testifie his loue, and reconcile them to their Creator. Howbeit if any miscreant of them all, shall open his mouth against heauen, and barking at the Sunne, pleade against his bountifull benefactor, that the Sunne and raine are not his speciall fauours to them, but indifferent and generall donatiues due by the law of nature and necessitie, let him know from the mouth of wisdom, that these are not natures donation, but Gods donatiues; they are *his* Sunne and *his* raine, saith our Sauour, as *Austine* well obserues: and this possessiue *his*, sheweth that not nature, but the God of nature, is the owner and possessor of them, as *Musculus* wel noteth. Neither are they the blessings of fate and necessitie, falling on his enemies by his leaue and permission (as *Erasmus* misrendred that word *Exoriri sinit*) he giueth leaue and suffereth the Sunne to rise on the euill and vniust (though in his notes on this place, better obseruing the force of the word, he maketh God not onely a permissite, but an efficient cause of them both) for Christ saith not, his Father suffereth the Sunne to rise, and raine to descend, but *ἀναίρει* and *βέβηκε*, which being (as some obserue) in the forme of the coniugation of *Hipbil* with the Hebrewes, it intendeth the words as the Syriacke and our English translator well rendred them, *He maketh* his Sunne to arise on the euill, and *sendeth* raine on the vniust. Though these naturall effects then of sun-shine and raining, in themselves be necessary, and determinate from the day of their creation, wherein he *gave them a law which shall not be broken*, *Psal. 148. 6.* yet in God their author, their Lord and director, are they wholly free and spontaneous, saith *Abulensis*, and waite on his word to execute his will, as the Psalmist speaketh. And though the wicked impute them to necessitie, nature and destinie, and extenuating his bountie and loue, vpbraide him with ynkindnesse, like

like them in the first of *Adalaby*, *Wherein hast thou loued vs?* yet are they in truth his greater fauours toward the euill and vniust, then to the godly and iust men, because by their enmitie and rebellion they are farther from deseruing them, as noteth *A-*
buleus.

Foolishnesse then was the wisdom of that wise and dispu-
ter of the world, who confessed that indeed, *Sceleratio sol oritur*,
& *Deus quadam in vniuersum humano generi dedit, à quibus ex-*
cluditur nemo, that the Sunne ariseth on the euill and vniust, and
God hath communicated somethings to mankind indifferently
and in generall, from which none are excluded: but the wicked
(saith he) being mixt with the godly, of necessitie receiue them,
Quia ex corpore singulos non potuerunt, because they could not
misse the vngodly, nor single out the godly to bestow theselues
on them alone: and therefore God being forced by necessitie
of this mixture, thought it better to let them fall on the wicked
for the godlies sake, then to deprive the godly of these blessings
for the wicked and vngodly. No, thou erreth (*Seneca*) not know-
ing the Scriptures, nor the power of God. These two parent-
blessings fall not on the euill by any such necessitie of commix-
ture with the godly, as thou supposeth. The Almighty can
withhold his *Sunne* from the wicked, and send a black darknes
for three dayes in all the land of Egypt, that no man saw ano-
ther, neither rose vp from his place in three daies, when the chil-
dren of Israel had light where they dwelt, *Exod. 10. 22*. And he
can withhold his raine fro the euill & vniust for three yeares and
fixe moneths at *Elias* intreatie, & send it againe at his Prophets
request, *Iam. 5. 17*. as himselfe auoucheth by the mouth of his
Prophet, *I haue withholden the raine from you, and haue caused it*
to raine vpon one citie, and haue not caused it to raine vpon another
citie: one peece was rained vpon, and the peece wherupon it rained not
withered, *Amos 4. 7*. We see then God himselfe, though debter
to no man, yet beneficiall and bounteous dayly to his enemies,
to shew them his fauour and friendship. Thus the starres and
Saints of God haue caused their face and fauour to shine on
their foes: thus the Sunne of righteousness himselfe shined on
the wicked, and thus the Father of lights maketh his sunne

to

to arise on the euill, whose steppes thou shouldst follow, to feede thine enemy if he hunger, and to giue him drinke if he thirst.

The reason of
the doctrine.

a *Tom. 3. Ab. 1.*
aduer. Pelagian.

b *Sw. 168. de*
Temp.

c *Thom. Zuing.*
Illyr. Ser. &
Roll. in hunc loc.
d Orig. Aquin.
Lyra. Hug. An-
selm. Hyp. A-
ron. & Pictat. in
Rom. 12. 20.

e *Terent. Calvin.*
Mening. Gualt.
For Olenia. My-
lin vid. Jomus
in Prov. 25. 22.

The reason of which doctrine, Saint Paul from Salomon sub-
necteth, *For in so doing thou shalt heape coles of fire vpon his head,*
Rom. 12. 20. not for his greater iudgement, as most imagine,
saith Saint Jerome, but for his amendment and repentance:
that being overcome at length with thy good turnes, and infla-
med with the heate of thy loue, *Inimicus esse desinat*, he leaue off
wrath, and let go displeasure. Some indeed are wont (saith Au-
stine) to take this precept to satisfie their fury and satiate their
revenge, resolving with themselves, Behold I feed mine enemy
ut ardeat in aeternum, that I may heape coales of hell fire on his
head; but we must not follow the killing letter, but the spirit that
giueth life: for thou shalt thus heape coales of fire on his head,
that when thou often from thine heart doest good to thine ene-
mie, though he be wicked, cruel, barbarous and bloody, yet see-
ing thy continuall beneficence, he will be at length ashamed of
his malice, and becomming sory for his misdoings repent of
his wronging thee. Some interpreters indeed, both auncient
and moderne, vnderstand it of coales of iudgement and ven-
geance. Others interpret it of coales of loue, to inflame his
frozen affection and charitie waxen cold. And it cannot be
meant of coales of vengeance and hell fire, saith Thomas, be-
cause that intent of feeding him is contrary to charitie, where-
unto the Apostle in this whole chapter exhorteth. Howbeit
though the former probably collect from the phrase of *heaping*
on his head, an increase of his iudgement, and the latter sort
from *coales of fire*, gather it to be meant of inflaming his loue;
yet with the most and not worst expounders may I admit both
expositions. With the heat of thy loue, either thou shalt try him
as siluer is tried in the fire of what sort he is, if he be gold and sil-
uer, or euer had in his election the Lords image and superscrip-
tion vpon him, and was then coined in that mint for a currant
Christian, thy fiery coales of loue shall burne out his drosse till
it be pure from rust and rancor, and take away all his tinne,
Or if he be a vessel of earth, and reprobate siluer, wood, hay or
stubble,

strubble, fuell for hell fire, and meate for burning Topheth, thou shalt then heape those coales of hell fire on his head that neuer shal be quenched. Assuredly thy feeding him shal not be in vain, but either shalt thou heape on his head those fiery coales of loue and flame of God to inflame his affection, Cant. 8. 6. or those fiery coales of Gods wrath, Psalme 140. 10. which will burne vp the vngodly.

Which may lesson vs (beloued brethren) to shew our foes the deeds of amitie, if we will conquer their malice, and reconcile them vnto vs by feeding if they hunger, and giuing them drinke if they thirst. By performance whereof, we shall shew our selues to be like our heauenly Father, who maketh his sunne to arise on the euill, and sendeth his raine on the vniust. Do good to your enemies, saith Christ; and he subiecteth his strongest motiue thereto, *That ye may be the children of your heauenly Father, Math. 5. 45.* Peace-makers shall be called the children of God, ver. 9. but by doing good to your foes, γαρήσθε, ye may be made the children of this father, and heires of his kingdome; for all Gods sonnes are heires and coheires with Christ. *Ye may be.* Hearing of this precept indeede is an eare-mark of Christs sheepe, as witnesseth the chiefe shepheard, *Iohn 8. He that is of God, heareth Gods word: & he of an vncircumcised eare that wants it, is one of the diuels goates, and heareth it not because he is not of God.* But his sheepe must not haue this eare-marke alone, but an hand-marke too, *Math. 7. 24. James 1. 22.* and therefore ἐν τούτοις by this (saith he) shall all men know that ye are my sheepe, *Iohn 13.* not so much εἰς ἀγαπᾶν, if in word and will ye loue one another, vers. 34. as εἰς ἀγαπᾶν ἑκαστὸν, if ye haue loue in your hearts one towards another, whereby ye shall be made his children. For wherein shall it be knowne and discerned (saith ^a Chrysostome) that we are Gods children, vnlesse we be like our heauenly Father. Naturall children resemble their parents, and are often like their earthly father in face or in speech, in some feature and frame of the body; but our heauenly Father like ^b Isaac trieth his sonne, not by his voice, but by his hands, *Come neare and let me feele thine hands my sonne: and therefore ἐν ὁμοιότητι in likenes of his hands latitudo & fortitudo*

1. vñ.

1. Our fathers example.

f Rom. 8. 17.

g Rom. 13. oper. imperf. sustinens locum

b Gen. 37.

1 Tim. 1. 7.
super Canonic.

as *Bernard* calls them) must we resemble him: his right hand *latitudo, qua tribuit affluenter*, which is spread out all day long unto a rebellious people, to giue largesse to his enemies, *Esa. 65. 2.* and his left hand *fortitudo, qua defendit potenter*, which is stretched out all day long to protect a gainesaying people, *Rom. 10. 21.* and they that will shew they are his children, must kisse them, and be like him in both these hands, saith *Bernard*, but chiefly his hand *latitudo* of bounty, which hand when he openeth, he filleth all things lining with his plenteousnesse, *Psal. 145. 16.* For as his loue to his foes consisteth in *donando & condonando*, in giuing & forgiuing, *Psal. 103. 3. & 5.* so his childrens loue must both beare and forbear, giue and forgiue, be bountifull and patient, *1. Corinth. 13.* And as the Italians say of Dutch-mens dexteritie in cunning hand-crafts, *that their wits dwell in their fingers ends*: so skilfull Christians that will worke out their saluation, must not only haue that *verball*, but also *reall* charitie, *Iam. 2. 16.* not to dwell in the tongues end, but in their finger ends; and *lone not in word and tongue only*, but *in iſſu*, in work and indeed, *1. John 3. 18.* and by this shall they be made the children of their *heauenly father*, who acknowledgeth none for his sonnes here on earth, saith *Saint Austine*, who haue not this affection of their Father in heauen. For as the *Eagle* opposing the eyes of her ambigeous bird to the beames of the Sunne, trieth him to be genuine, if without twinkling and conniuece he can behold that splendant luster, *Et filius agnoscitur*, and she acknowledgeth him to be her broode, saith *Austine*: but if without watery eyes he can not gaze vpon that light, *adulterinus indicatur*, he is then counted spurious and adulterate: euen so this our heauenly Father, as with the Eagle, *he stirreth vp his neast, fluttereth ouer his birdes, and beareth them on his wings of mercie, Dent. 32.* so like the Eagle also he setteth here the eyes of his children (who must be tried *Eagles* also) on the Sunne of righteousness, and on himselfe the father of lights. He saith to his childrē as did *Gedeon* to his followers, *"Looke on me, and do as ye see me do.* Do good to your foes, as ye see me do to mine enemies, that ye may be like your father, and prooue your selues not to be bastards but sons. And indeed if as those Indian *Philosophers* could gaze on the

2 Plin. nat. hist.
lib. 10. cap. 3.
Ieron. lib. 12. in
Esa. 40.

1 Trall. 16 in
Euang. Joann.

in Math. 24.

in Iudg. 7. 17.

2 Plin. nat. hist.
lib. 7. cap. 2.

sunne

Sunne with stedfast eyes, we could with Eagle ^p *Iohn* not onely ^p *1. Ioh. 1. 1.*
videre but *spectare*, stand looking on this bright glorie, and do
as himselfe did, we should be like our heavenly Father, and chil-
dren of the most highest. Otherwise if without waterie eyes we
cannot behold him to do as he did, *then are we bastards and not*
sonnes: for *1. 1. 1. 1.*, by this are Gods children knowne, and the
children of the diuell, *1. Ioh. 3. 10.* Noble mens sons (saith ^q *Chry-*
ostome) are not so well known by their chaine of gold, as Gods
children by this golden chaine of charitie. ^q *Homil. in E-*
pist. ad Phil.

Let all signe themselues with the signe of the crosse, saith
^e *Austine*, let them answer Amen at thy giuing of thankes, let ^p *Tract. 5. in*
all sing Alleluia, let all be baptised, let all go to church and ^p *Epist. Ioh. 1.*
heare Sermons, yea let them build Cathedrall churhes; yet for
all this the children of God are not discerned from the children
of the diuell *nisi sola charitate*, but onely by this reall charitie.
They which haue it are borne of God, they which haue it not
are not borne of God, *Magnum iudicium, magna discretio*, so
great a distinction it maketh betweene the children of God and
the children of the diuell. This marke (saith ^e *he*) the wicked
cannot participate with vs, they may be partakers of our bap-
tisme, they may communicate with vs at the supper of the Lord,
they may ioine with vs in prayer, they may be mixt with vs in
the Church: but this foe-feeding charitie they cannot partici-
pate with vs. For in this saith Christ (*Ioh. 13.*) and in this ^e *alone*
shall all men know that ye are my disciples, if ye haue this loue
one towards another. As if he had said (it is ^e *S. Austines* para-
phrase) Other my gifts haue other with you which are not my
children, not onely nature, life, sense and reason, but also the
gift of tongues, mysteries, prophesie, knowledge, miraculous
faith, and such like: but because they haue not this loue, they
shall profite them nothing. And indeed (deare Christian)
though thou speake with the tongue of men and Angels, nay,
iflike *Herod* thou haue the voice of God and not of man, if thou
had Prophecie with *Saul*, if thou know all secrets with *Indas*,
if thou had all knowledge with Scribes and Pharisees, if thou
had perfect faith with those diuel-driuers in the 7. of *Mathew*,
if thou gaue thy bodie to be burned with *Arius*, these iffes and

ands shall profite thee nothing if thou hast not this loue. No, no, thy bloudie mind of *Herod* shall make thy tongue of Angels but sounding brasse, and like a tinkling cymball, it shall not profite thee: thy persecuting mind of *Saul* shall turne thy spirit of prophesie into an euill spirit of frenzie, it shall not profite thee: thy trecherous mind of *Judas* shall make thy knowledge of all secrets like *Vrias* letters which secretly he caried against himselfe, it shall not profite thee: thy enuious mind of Scribes and Pharisies, shall make thy all knowledge a rod to beate thee with many moe stripes, it shall not profite thee: thy iniquitie-working of those miracle-mongers shall but cast a diuell out of others into thy selfe, it shall not profite thee: and thy scismatical spirit of *Arius* shall make the burning of thy body but the kindling of that fire which neuer shall be quenched, it shall not profite thee. Without this thou art not a sonne of *Setb* but of *Caine*, not of *Abraham* but of *Abaddon*, not of grace but of wrath, not of pitie but perdition, not of Gods church but of the synagogue of Sathan, not of the * king though outwardly of the kingdome, not a sonne of God but of Sathan: *for in this and in this alone shall all men know, that thou art his disciple*, if thou hast this loue to thine enemy. But if thou be his child, be like thy father, who seeing he maketh not the sunne, but *his sunne* to rise on thee, and his raine to descend on thee, it may teach thee (saith * Saint *Aufine*) how bountifull to thy foes thou shouldst be of his basket, whereof thou art but almer, and an eleemosinarie thy selfe. And seeing he maketh the one to arise on both good and euill, and the other to descend on the iust and vniust, it may lesson thee (saith that * Father) to communicate thine almes, thy beneficence, thy good turnes, thy charitie, and all thy good to all both good and bad, friends and foes. Then which nothing will more make vs like our heauenly Father, and therefore whereas Christ doth in many places warne vs of many things, yet in no place (saith * *Chrysostome*) he inferreth, we shall be like our heauenly Father, but where he speaks of doing good to our enemies. And he puts vs in mind of our * heauenly Father by this, to shame vs, if being borne of God and so royally descended, we degenerate from our Fathers nature, from the

2 *Mat. 8. 12.*
vide *Dei. annot.*
maior.

3 *Lib. 1. de Ser.*
dom. in mont.
cap. 46.

4 *Tom. 4. lib. de*
salut. doe. cap.
46.

5 *Tom. 5. Sermon.*
notat. progen.
ut couid.
6 *Chrysost. hom.*
20. in Mat. 6.

the godly nature^c whereof we are partakers, into brutish crueltie: and by that to confound vs, if being called to an heavenly conversation, we become vile with earthly affections. Wherefore seeing this foe-feeding loue and reall reconcilement maketh vs children most like our heavenly Father, let vs heare his voice, who saith to his children as ^d *Paul* to his Corinthians, I write not these things to shame you, but as my beloued children I admonish you: for though ye haue ten thousand instructors in Christ, yet haue ye not many fathers; and though ye call men on earth your fathers, yet none but I am your heavenly Father: for in Christ Iesus my sonne I haue begotten you through the Gospell: *Wherefore I pray you be ye followers of me*,^e be ye followers of God as deare children, and walke in this loue.

As Christ hath loued vs. For if we cannot like *Henock* walke with God, nor treade in the steppes of our heavenly Father, (for who can take such a steppe of loue as did God, from heauen his throne to earth his footstool?) yet as that boy *Ascanius* followed his father, *non passibus aequis*, let vs follow him though with vnequall paces: let vs walke with Christ our elder brother, who in this path went before vs, and *left vs an example that we should follow his steppes*, 1. *Pet.* 2. 21. For as the oyle of loue (wherewith he was annointed aboue his fellowes) descended from this our head to all his members, and went downe to his enemies, as to the skirts of his clothing; so in the fauour of that good oyntment should we runne euen with the oyle of gladnes to our foes: and therefore shapeth *Paul* our wedding garment of loue according to his white robe of mercie, *Col.* 3. 12. Now therefore (saith he) as the elect of God, holy and beloued, put on the bowels of mercie, kindnesse, modestie, meeknesse and long-suffering, forbearing one another, and forgiuing one another, *sicut, euen as Christ forgane you. As the elect of God: that is, if ye haue any internall seale to your soules of your election: hely, if any externall signe of sanctification to make it sure to your selues: beloued, if any experience of the loue of God to his Saints: put on, not for a forenoon like your cloake which in heat straight goes off againe: nor for an houre, like your hat which goes off at euery wrong that meetes you in the way: but*

^c 2. *Pet.* 1. 4.

^d 1. *Cor.* 4.

^e Eph. 5. 1.

3. Our elder brothers example.

f Titus anan.
maior. in Col. 3.
22.

g Petrus anan.
in Ioh. 13.
h Mat. 5.43.

41. Pet. 3. 18.

k Cant. 2. 5.

36, put on 'neuer to put off againe, the bowels of *mercie* toward the vnnmercifull, *kindnesse* toward the vnkind, *modestie* toward the immodest, *meeknesse* toward the cruell: and *long-suffering* toward the hasty-minded man. After whose example? *sicut*, *even as Christ forgave* and loued you his enemies: as himselfe *gave them this new commandement*, Ioh. 13. that we loue another, *sicut*, *even as he loued vs*, that we loue one another. A new commandement: *because by him renewed* from that Pharisaicall tradition, *Thou shalt hate thine enemye*. *New*, because *oftener* and more excellently commaunded in the new then old Testament: *new*, because otherwise in the new then the old commanded; in that with a *sicut teipsum*, loue thy neighbour as thy selfe; in this with a *sicut ego dilexi vos*, as I have loued you, that ye loue one another. *New*, because now confirmed with greater examples of God the Father and Christ his sonne: *new*, because though iudiciall and ceremoniall, yet this euangelicall loue remaineth for euer: and *new* because though to day discharged, to morrow it must be renewed, to loue one another, *sicut, even as he loued vs*. And what was the measure (deare Christian) of that *sicut*? His Apostle meterh it out by foure adiuncts of our basenesse and demerit: *Christ when we were yet of no strength died for the vngodly*, Rom. 5.6. *Christ the onely Sonne of God, died the most shamefull death of the crosse, for vs* when we were yet of no strength by nature, yea sinners by profession, yea vngodly by defection, nay enemies by rebellion. We had neither strength to stand in iudgement, nor righteousness to satisfie the law, nor godlinesse to moue mercie, nor friendship to procure pardon: and yet (saith the Apostle) yet notwithstanding, or rather withstanding all these, Christ when we were yet all these died for vs. *Christ suffered* (saith Peter) the death most ignominious: *for sinnes*, the cause most odious: *the iust for the vniust*, the persons most vnequall: that *he might bring vs to God*, the end most glorious. This *sicut* of his loue, himselfe measureth out with a *sic dilexit*, Ioh. 3. 16. as if he had bene *sicke of loue*, as the spouse *speake*th, and that sicknes of loue with those foure dimensions, *breadth, length, height, and depth* of his loue, Ephes. 3. 18. himselfe meterh. *The onely Sonne of God*, there is the height, *was sent*

sent downe, there is the depth: into the world, there is the breadth: that it might haue euermore life without end, there is the length of his loue. Saint Bernard measureth the quantitie of his loue with the same dimensions: what was the cause (sayth that Father) *Ut maiestas tanta*, there is the height: *De tam longinquo*, there is the length: *Descenderet*, there is the depth: *In mundum, locum tam indignum*, this is the breadth of his loue: *Quia misericordia magna, quia miseratione multa, quia charitas copiosa*, because his mercie reached vnto the clouds, because his mercie was for euer without end; because it reached to the deepe below; because his mercie was ouer al his workes, as the Psalmist speaketh: it was a *sic dilexit*, a loue-sicke affection, strong as death, that he should loue vs, *Tantum & tantum, tantillo & tales*, he so great, vs so little, such enemies and with such loue, saith Bernard, alluding to those foure dimensions of Saint Paul, O that I had the tongue of men and Angels to decipher his loue to thee his enemy, that this *loue of Christ might* constrain to do good to thy foes! O remember, we in the loines of our father Adam, like strangers from God, were going downe from Ierusalem to Iericho, from heauen to hell, and fel among theeves who robbed vs of our raiment and robe of righteousness! O remember how they wounded vs, so sore, that from the top of the head to the sole of the foote there was no whole part in our bodies and soules, but wounds and swellings, and sores full of all corruption, leauing vs not halfe (like that traveller) but quite dead in trespasses and sinnes, Ephes. 2. 1. and forget not (deare Christian) how then this good Samaritane, as he journeyed and came from the bosome of his father, cured vs, when both Priest and Leuite like Iobs friends, Phisitions of no value, passed by vs, no eye pitied vs to do any thing vnto vs, or to haue compassion vpon vs, nay no creature in heauen or earth; no man could deliuer his brother or make agreement vnto God for him, for it cost more to redeem their soules, so that they might let that alone for euer. Then, then this Sunne of righteousness being in the forme and glorie of God, went backe ten degrees in our nature, as the Sunne did in the diall of Abar, and tooke on him the forme of a seruant, that in the rags of

1 Ser. 1. de Adu. Dem.

m De dilig. Dio.

2 Cor. 5. 14.

• Luke 10. 33.

• Psal.

• Phila.

v Ezech. 16.

f 1. Peter 2. 24.

s 1. Pet. 1. 18, 19

v Philem. 17. 18

v Psalme 69.

v Esai. 53.

v Esai. 50.

v Esai. 59.

of our flesh he might *Cadmus*-like tast death for his people. He then came vnto vs, when like *Israel* we lay tumbling in our blood and bloodie sinnes; bound vp our wounds, and said, *Ye shall liue*; powred in not oile and wine, but *sweate and blood* into our sores; set vs on his owne beast, nay *caried our sinnes on his owne body on the tree*, made prouision for vs, and tooke out not two pence, siluer and gold, or *corruptible things*, but his precious blood, that great price of our redemption, *1. Corinths. 6.* saying for man his enemy to his offended father, like that good Samaritane, to the host for the stranger, *Whatsoeuer he hath spent, I will recompence it*: or as *Paul* gaue his word to *Philemon* for his vagabond seruant, *Father if thou count our things common, receiue him as my selfe: if he hath hurt thee, or oweth thee ought, that put on mine account: I Iesus haue written it in blood with mine owne hand, I will recompence it*: and therefore might truly say with *David*, The rebukes of them that rebuked thee are fallen vpon me; I payed them the things that I neuer tooke. This he performed for vs sinners, and said indeed for his enemies as *Nisus* for his friend, Whom seeke ye? *Coram quem queritis, adsum*, I am he whom ye seeke to be crucified: *Adsum qui feci*, in me conuertite ferrum *O Ramus*: I make my selfe sin for them, wound me for their transgressions, breake me for their iniquities, and lay the chastisement of their peace on me, that by my stripes they may be healed. Here for them *I giue my backe to the smiters, my cheekes to the nippers*, and wil not hide my face from shame and spitting. When sinfull man, that like a wandering sheepe was caught in the briars, and with the Ramme might haue truly bin sacrificed for this, *Isaac* might truly haue replied, *Mea frangi omnis nihil iste nec fecit nec potuit*, he did no sinne, neither was there guile found in his mouth. *Quid meruisset ouis? This sheepe and lambe of God, what hath he done? Let thine hand (I pray thee) be against me and my fathers house*. Thus the partition wall of ordinances betweene Iew and Gentile was broken downe by him who made of two people one man, *Ephes. 2.* Thus the partition wall of our *sinnes*, which separated betweene vs both and our God, was taken away by him who reconciled both to one God, and preached peace to vs farre off, and to them that were neare.

neare. Thus our ^b *Iosua* made sinne or in-bred Cananite, which dwelleth in our mortall bodie, and cannot quite be cast out, tributary vnto vs, that we may raigne ouer it, and bring it into subiection. This is the manifold loue of Christ to vs his enemies, his reall loue, his loue indeed with a witnesse, and to witnesse it the more, stileth he vs with al names of loue, as *seruants*, *John* 15. 15. if that be too little, his *friends*; if that be not enough, his *kinsmen*: if that be too little, his *brethren*: if that be not enough, his *sisters*: if that be too farre off, his *children*: if that be not enough, his *mother*: if that be not enough, his *spouse*, which is the greatest, and *passing loue of women*: and all this to shew he loued vs with all kind of loues possible, the seruants loue, a friends loue, kinsmens loue, brethrens loue, sisters loue, childrens loue, mothers loue, and spouse-loue, which is as strong as death, and cannot be quenched with floods of water, *Cant.* 8. 7. This was Christs loue to vs his enemies, as high as heauen, as deepe as the earth and hell it selfe, as broade as the world, and as long as life eternall.

^b *Ios.* 17. 13.
^c *Rom.* 7. 18. 20
^d *Rom.* 6.

^e *Marke* 3. 27.
^f *Math.* 15. 40.
^g *Math.* 12. 50.
^h *Marke* 10. 29
ⁱ *Luke* 8. 21.
^k *Cantis.*

Wherefore as him selfe spake of washing his Disciples feet, *John* 13. 14. *Si ego, If I* (saith he) *I your Lord and Maister, haue stouped to wash your feet*, ye ought also to wash one anothers feet: for I haue giuen you an example, that ye should do as I haue done to you: so may I reason strongly with his Apostle, *Beloued, if God, if Christ so loued vs, we ought also to loue one another*, 1. *John* 4. 11. And indeed (beloued Christian) thou canst neuer loue truly, and do good to thy foe, vntil thou remembrest what Christ hath done for thee while thou wert his enemy. Let this *loue of Christ* constrain thee then, who commaunded it for thy practise, and practised it for thine example. If considering thine owne weaknesse and infirmitie, *Deficis sub precepto, confortare in exemplo*, saith ^e *Austine*, if thou thinkest the precept an hard saying to flesh and blood, who can beare it, be comforted in the example of him who performed it. Christ did it as man in thine owne nature, to teach thee he commaunds no impossibilities, and he is present with thee, *ut praebeat auxilium, qui praebeat exemplum*, saith that Father, to draw thee after him, who bids thee *"Come follow his steppes*. Let vs runne when he

^l *Medit. in Psal.*
36.

^m *Cant.* 1. 3.
John 6. 6.
ⁿ 1. *Pet.* 2.

M

draweth,

draweth, and let vs loue really our foes as he loued vs while we were not his friends. If we cannot, *sic & sicut*, so infinitely as he did vs: (for consider, behold, and see, if euer there was loue *sicut amor eius*, like his loue) if we cannot go with him in his *sic* and *quantitie* yet let vs runne after him in the *sic* and *quantitie* of his loue, as *Bernard* doth distinguish.

o Tim. 1. Ser. 13

in cana Dom.

Dilectis inuicem

sicut ego dilexi

vos: hoc aduer-

bium sicut non

quantitate sed

qualitate simi-

litudinem notat.

I dem ser. 3. in

can. Dom.

3. Our fellow-

seruants exam-

ple.

Howbeit if we cannot walke with God, nor follow our elder brother in his great steppes of loue, yet let vs *ambulare cum Davide*, go cheeke by cheeke with *Davide* our fellow-seruant, who rendring good for euill to his arch-enemie *Saul*, made him ashamed of his enmitie, and heaped such coales of fire on his head, that he kindled his affection to cry out in admiration, *Is this thy voice my sonne Davide?* and weeping he lift vp his voice, and said to *Davide*: Thou art more righteous then I, for thou hast rendred me good, and I haue rendred thee euill: and now thou hast shewed this day, that thou hast dealt well with me, for as much as when the Lord had enclosed me in thy hands, thou killedst me not; for who shall find his enemy at such aduantage and let him go free with a good turne? Wherefore the Lord render thee good for that thou hast done to me this day, 1. Sam. 24. Yea when afterward he repented of this repentance, and with the dogge returned to his vomite, yet *Davide* againe ouercame his euill with goodnesse, that he cryed out with a *peccati* in his mouth, I haue sinned, come againe my sonne *Davide*, for I will do thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly and erred exceedingly, 1. Sam. 26. 21. With such loue was *Davide* annointed when he was annointed with the horne of oyle to be king, this was the strength of his loue, when he had the oyle but not the horn; when he was elected, and not yet inducted into the kingdom: and yet behold, when after *Sauls* death he had gotten *sceptrum pro pedo*, a scepter for a sheep-hooke, and was taken from the sheepe-folds to feed *Isaiah* his people, and *Israel* his inheritance: when the Lord had now exalted his horne, whereby he might extirpate *Sauls* house, and roote out all his enemies, yet asked he *Zyba* after *Sauls* death, saying: Remaineth there yet name of the house of *Saul*, on whom I may shew the mercie of God?

God: the mercie of God, ¹⁰¹ which signifieth bountifulnesse and largesse, not ordinarie, but proceeding from molt ardent affection, as ¹ *Martyr* well obserueth. And when *Mephibosheth* ^{9 Pet. Martyr. in hunc locum.} *Sauls* nephew was brought vnto him, he said vnto him: Feare not, for I will surely shew thee kindnesse, and will restore thee all the lands of *Saul* thy Father, and thou shalt eate bread at my table continually: and this beneficence to his enemies nephew presently he performed. Indeed he well called it the *mercie of God*: for he is kind to the vnkind, and mercifull to the mercilesse man. And thus with *Dauid*, if our enemy hunger, should we feed him; and if he thirst, giue him drinke at our table: though he feede and drinke vs with bread and water of affliction, and like *Dauids* enemies giue vs gall in our meate, and in our thirst giue vs vineger to drinke, *Psal. 69. 21*. Our loue must be *miseri-cordia Dei*, the largesse of God, who maketh his sunne rise on his enemies, and with *Dauid* a man after Gods owne heart, must we cause our sunne to shine on our foes, and freely giue them *dimidium sphaera solem simul & canis iram*, the halfe circuit with the sunne and anger of the dogge, that is, *cor*, the heart, and not like angry *Doeg* cause one sunne to rise on our friend *Saul*, and our *canis iram* and bile on our foe *Dauid*, nor affoord him a c of our beneficence and bountie. This is not the *mercy of God*, but of Publicans and sinners, who loue, lend, and do good to their friends to receiue the like againe, *Luk. 6*. This is loue bought and sold, and mercenarie mercie, which hath then verily receiued all its reward. But now (alas) euery man saith like him in the 2. of *Sam. 10. 2*. *I will shew kindnes to him who hath shewed me kindnesse before*: or as ¹ *Charephon* answered *Socrates*: I know ^{1 Xenoph. lib. 2. de fact. & dict. Secr.} how to vie my brother *benefacienti benefacere*, to do one good turne for another: but he that will wrong me in deed, I neither can nor will do him good. Thus our will cannot, and our can hath no will nor water in it to giue him drinke if he thirst. Like him in the *Comedie*, in one hand we bring bread for our friend, and in the other a stone for our foe; in the one an egge for our louers, and in the other a serpent for our loathers; in the one a fish for our fauorites, and in the other a scorpion for our scor-ners. Which partiall affection, if it onely were found in the taile

1 Thad. lib. 24.

1 Gal. 3.

2 Mat. 20. 13.

3 Homil. de
David. & Saul.

and dregs of the people, which like Moab are *settled upon their lees*, it were lesse lamentable: but alas it is seene in the auncient and honorable man, who is the head, and like *Homers Iupiter* hath two tunnes standing in the entrance of his pallace, out of one setting abroad his fauours to his friends, and out of the other his vials of wrath to his foes, and *gives them a drinke of deadly wine*. Yea, which is most lamentable, *Balaam* hath a blessing for his friends, Come ye blessed, and a curse for his foes, Go ye cursed, and to these when he stands on mount Gerizim dealeth abroad his blessings, and to those on mount Ebal scattereth his cursings. Whereas our tongue should blesse, and our hand deale a blessing where the Lord hath euen cursed, *and do good to all though specially to the household of faith*; to the one in God, and to the other for Gods sake, and say like our heavenly Father who doth good to friend and foe: *Friend, I do thee no wrong, I will giue to this other as much as to thee.*

Let no man say vnto me (saith *Chrysostome*) I haue a wicked, an vngodly, a desperate, and an incorrigibleemie: whatsoeuer thou shalt say, yet is he not worse then was *Saul*, who once, and againe, nay being often preserued by *David*, whose life a thousand wayes he sought, yet for all so many benefites perseuered in his malice. What therefore hast thou to accuse thy foe of? that he hath taken part of thy land, that he hath wronged thee in thy grounds, that he hath transgressed the bounds of his house, that he hath wiled away thy seruants, that he hath offered thee violence, that he hath detained thy goods vnlawfully, that he hath beggered thee? but yet he hath not taken away thy life, which *Saul* did attempt. But and if he hath laboured to take away thy life, peradventure he durst it but once, not twice, not often, as *Saul* did indeuor. But if this once or twice, or thrice, or often he assayed, yet not rewarded of thee with so many good turnes as *Saul* was of *David*, yet not preserued and his life saued, when once & againe he had salne into thy hands. And if thou hast done all this to thine enemy, yet *David* excelleth thee, that he vnder the law performed this, thou vnder the Gospell of peace. God spake to him, and commaunded this but by his Prophets, to thee hath he enioyned it by his onely

only Sonne, *Heb. 1.* He came as it were, but to mount Sinai, to burning fire, to blacknesse and darknesse to serue in the oldnesse of the letter, but thou art come to mount Sion, and to Iesus the Mediator of a better testament, stablished on better promises, to serue in the newnesse of the spirit, *Heb. 12.* He was but a son of *Agar* the bondwoman, I meane the law which ingendred vnto bondage, but thou art a sonne of the freewoman *Sara*, the Gospell which is free, that libertie wherewith Christ hath made vs free, *Gal. 4.* He was directed but with the law, a ² light shining in a darke place, and had but a ⁴ lanterne for his feet to be a light to his paths: but thou art led by that day-starre the Gospell, which like the Wisemens starre goeth before thee to Christ: yea thou art directed by the Sun of righteousness himselfe. who saith to the: *Follow my steppes, and loue thine enemies as I haue loued thee.* O if *Dauid* (saith that Father) had heard Christ's precept, *Do good to your enemies, Mat. 5.* or the Lords prayer, *Forgiue men their trespasses as your Father shall forgiue yours, Mat. 6.* or the iudgement of the mercilesse debtor, that would not forgiue his fellow-seruant an hundred pence, when his master had forgiue him ten thousand talents, *Mat. 18.* or Christ giuing his life for his enemies, *Mat. 20.* or his innumerable sermons of louing and helping our foes, *Luk. 6.* how great would his loue haue bene with these, who without them did so recompence his arch-enemie *Saul*, and reward his posteritie? Here is an example for vs to follow: euen the Publicanes and sinners do good to those who do good to them ^b saith Christ, *Mat. 5. 47.* and if ye go no further what reward shall ye haue? This is but *imperfecte charitatis*, saith ^c *Thomas* out of ^d *Aussine*, a point and signe of imperfect charitie; nay, *usura charitatis*, but the vsury and gainfull vse of loue. For shame then of our profession, at least for feare of losing our reward, let vs go before Publicanes and sinners in the kingdome of grace, lest Publicanes and sinners go before vs into the kingdome of heauen. For how great punishment shall we be worthie of ^e saith *Chrysostome*, if when we should as children follow our heavenly Father, and be perfect in this as he is perfect, we be found but equall and per- chance inferior to the very Gentils that know not God? if when

² 2. Pet. 1. 19.
⁴ Psal. 119.

^c 2. 2. Quest. 27.
^d art. 7.
^e Enchir. cap. 73.

^f Homil. 18. in
Mat. 5.

we are commaunded to exceede Scribes and Pharisees in our
righteousnesse, we come short of the Ethnick pagans, what tor-
ments shall we suffer?

We reade that euen heathen men haue done good to their
very enemies. ^{f Li. 5. item. 2. 3.} *Sabellicus* and ^{g Li. 1. item. 2. 2.} *Fulgosius* bring a cloud of wit-
nesses, as of *Lycurgus* the Lacedemonian to *Alexander* a boy,
whom, when by chance he had stricke out his eye, he tooke
home, intreated him curteously, and instructed him wisely. Of
Caesar to *Catullus*, whom, notwithstanding his defaming verses,
he invited to supper and fed his foe. Of *Augustus* his bountie to
his enemy *L. Cinna*: *Vespasian* to *Vitellius*: and *Titus* his son to
those two patricians that affected his Empire. These were their
humani affectus, saith mine author, a part and point of humanity;
but ours should be more, *Pietatis & religionis partus*, the birth
of religion and the fruites of the spirit. But what do I speake of
mens reason, when the vnreasonable beasts are friendly to their
feeders? The *Oxe* knoweth his owner, and the stupid *Asse* not
onely the crib, but *his masters crib*. What shall I tell you of hor-
ses, as of ^{h Plin. nat. hist. lib. 8. cap. 42.} *Alexanders Bucephalus*, who in peculiar affection
and loue to his louing Lord, would suffer no man but him to
ride him: and though when being wounded at the *Theban* siege
he was vnfit for the saddle, yet suffered he him not to get vpon
another for that seruice: in reward of which brutish kindnesse
he made him a tombe at his death, and called the towne *Buce-
phalon* after his horses name, as many histories report. What
shall I tell you of *Antiochus* his horse? who to reuenge his ma-
sters death by *Centoratus*, when that enemy after conquest tri-
umphantly ascended him, head-strongly galloped to a steepe,
and from thence did precipitate him and his rider, as the same
author and ^{i Lib. 9. de hist. animal. cap. 43.} *Ælian* doth relate. And therefore when ^{k Homer. Iliad. lib. 3.} *Hector*
had fed his horses for the Troian warre, Now rush stoutly into
the battell (saith he) *Νῦν μὲν τὸν κορυδαῖον ἀνὴρ ἦν*, now re-
member your masters cribbe, and repay me my prouender, my
strong wheate and sweete wine. And if we go no further then
these, our gold is but drosse and horse-gold; our charitie is but
vsurie and horse-loue, who claweth his fellow to be clawed a-
gaine.

Saint *Ambrose* giues as great witnesse to mastiues and curs, as we shall to our friends thus performe: for when *T. Sabinus* was imprisoned, his dog whom often he had fed would neuer forsake him in his bonds, but when his Lord was brought forth to be cast headlong into *Tyber*, like a mourner (kind curre) he stood howling beside his master; and when the standers by gaue him bread to stop his mouth, *Ori domini admovebat*, he held it vp to his masters mouth, and leapt after him into the riuer to hold vp his head. But why shew I that at home which dayly your eyes may behold? Let vs go into the wildernesse, and there shall you see both the *Serpents* in *Tyrimbe* and snakes in *Syria*, though strangers they destroy, yet spare the inhabitants in whose land they are nourished. There shall ye see, that an Elephant grieuouly wounded with *Porus* in the warre against *Alexander*, neglected his owne hurts, softly with his trunk pulled the darts out of his masters body, till by extreame bleeding he perceiued him to faint, and then little by little, and softly bowed downe himselfe, least *Porus* his body falling too high, should more be grieued with so great a fall. But why do I speake of these milder beasts? the very ramping and roring Lion, who *feareth not any*, at whose roare the beasts of the field do tremble, is not behind men in this behalfe. For when one *Androcles* a seruant, for some notable misdemeaneure in *Rome*, had run from his master into the wildernesse of *Africa*, there to shade himselfe from the scorching of the sun he entred a caue which was a Lions lodging gone about his prey; whereto the sauage beast after rauening returning with a thorne in his foote, he mildly beheld this fugitiue, and held him his foot to plucke out the prick: after which cure, the Lion for his fee fed him as his guest, and gaue him his diet of his pray (if *stories* store not vp vnt ruth) for three yeares together. After which this vagabond leauing his solitary life, and roving about *Rome*, was apprehended by his maister, and cast (as those *bestiary* were in *Rome*) to this *Lybian* Lion which by chance had then bene caught: who seeing his old guest, acknowledged his benefactor, and in signe of requital fawned vpon him, and lay prostrate at his feet, yea tore a *Pardale* to whom his friend was exposed. Thus beasts in reason fauour their

1 Hexam. l. 6. s. 4
in Fulgof lib. 5.
exempl. cap. 2.

n Plin. hist. nat.
lib. 8. cap. 59.

o Prouer. 30. 30

p. Elian. li. 7. de
hist. animal. c. 43
vide Plin. lib. 8.
cap. 16.

q. 1. 1.

their friends, when men become vnreasonable. And therefore when some Courtiers about *Alphonſus* defended, that some beaſts excelled many men, as the Turtle in chaſtitie, the Emmet in providence, the dog in ſagacitie, the Storke in pietie, and the Bee in induſtry and reuerence towards his King: that good K. of *Aragon* answered wiſely, that whether theſe vertues were in-bred in beaſts by nature, or giue them by Gods donatiō, ſurely they were granted them for no other cauſe but to ſhame vs; if reaſon ſhall not exceed ſenſe, and men beaſts in the workes of humanitie. Wherefore except your righteousneſſe exceed the righteousneſſe of the Scribes and Pharifees, who hate their enemies; except it exceed (ſaith Chriſt) the charitie of Publicanes and ſinners, who loue but their friend; nay ſurely except it exceed the righteousneſſe of ſauage beaſts, and your charitie the loue of cruell Lions, how can ye hope to enter into the kingdom of heauen, when ye do but as horſe and mule which haue no vnderſtanding, and as Dogs or Lions beaſts that periſh?

1 Cor. 13.

It was diuellish policie which that Florentine *Machinell* (one that hath done much euill to politicians of our age) gaue his ſtatist, that one ſhould neuer offer *novis beneficijs veterem iniuriarum obliuionem inducere*, to benefite or do good to him whom notoriously he had wronged, leaſt (ſaith that match-devil who ſeldome found his match in euill) he which neuer truly but ſainedly wil be reconciled, when thou art ſecure of his loue, reuenge vpon aduantage: but rather (ſaith that *Achiſophel*) *Inſigni iniuria aduerſarium viola*, continue on doing him ſome notable wrong, and keepe him ſtill in enmitie, leaſt being forced by his frienſhip to truſt him with thy ſelfe, he deceiue thee at a lype. But this wiſedom of the fleſh is enmitie againſt God, and is twelue times inſatuated by the wiſedom of God, *Rom. 12.* faſhion not your ſelues like vnto this world, but be ye changed by the renewing of your mind, that ye may proue what is the goodwill of God, acceptable and holy. Let loue be without diſſimulation: abhorre that which is euill, and cleaue vnto that which is good. Be affectioned to loue one another with brotherly kindneſſe. Bleſſe them that perſecute you: bleſſe (I ſay) and curſe not. Be of like affection one towards another.

Recompence

Recompence to no man euill for euill. If it be possible as much as in you lyeth haue peace with all men. Dearely beloued, auenge not your selues, but giue place to wrath: and which is the vpshot of all, if thine enemye hunger feede him, if he thirst giue him drinke: for in so doing thou shalt heape coales of fire vpon his head. Be not overcome of euill, nor be led by *Machianell*, but overcome euill with goodnesse.

Howbeit, if neither our heauenly Fathers example, nor Christ our elder brothers example, nor *David* our fellow-seruants samplar, can moue vs to exceed either Publicanes and beastly men, or the beasts of the field, yet with *Moses* let vs ^{Heb. 11. 26.} haue respect to the recompence of reward, seeing by this we ^{Mat. 5. 48.} shall be perfect as our heauenly Father is perfect, and haue great ^{Chrysost. Hom. mil. 18. in Mat.} reward in heauen, *Luk. 6. 35.* For whereas (saith a "Father") he blessed the meeke but with inheriting the earth, *Mat. 5. 5.* and the poore in spirit but with appropriating to them the kingdome: and the mourner: but with hope of future comfort: and thirsters after righteousness but with satietie and fulnesse: and the mercifull but with obtaining mercie: and the pure in heart but with hope of seeing God: and peace-makers but with the appellation of the children of God: and sufferers for his sake but with fruition of the kingdome: by this last of doing good to our enemies, we shall not onely enioy all these, but we shall be perfect as our heauenly Father is perfect: and though these many vertues, these many daughters haue done valiantly, yet this surmounteth them all. To helpe vp his enemye that lyeth vpon the ground, and increase his former dignitie with good turnes, could euen *Tully* tell his Emperour: *Hec qui facit, non ego illum cum summis viris comparo, sed simillimum Deo iudico*: The deed of God and not of man, he shall be perfect as his heauenly Father is perfect. *Perfectorum sunt ista* (saith *Saint Austine*) this is not milke for babes, but meate of strong men, who are grown to the full age of Christs stature. For see (saith *Chrysostome*) how he puts this as crowne on all the other vertues, and addeth this the last as the perfection of all, *ye shall be perfect*. The ranges of this *Iakobs* ladder he set downe before: the first steppe is, not to be angry: the second is, not to exasperate with behauiour: the

x *Orat. pro M. Marcello.*

y *Enchirid. ad Laur. cap. 73.*

z *Loco citat. & Fern in Mat. 5.*

third, not to reuile in speech: the fourth, not to do wrong in deed: the fift, not to requite euill: the fixt, not to resist iniuries: the seventh, to beare it with patience: the eight, to prepare for more wrong then was offered: the ninth, to loue our enemies: and lastly, which is the end of all, to pray for them, and do them good, and this is the toppe of the ladder that reacheth vp to heauen.

a. Vfe.

Which doctrine as it instructeth vs to loue our foes in deed & in truth, so reprobeth it iustly them who loue in *tongue* onely, and in *word* alone. And as it requireth the hand of friendship in the tongue of friends, so vnmasketh it all face-taking friendship, which in word pretendeth amitie, but in worke extendeth enmity to foes as they were their friends. Grieuously complained *Dauid* of such familiar trecherie, *Psal.* 55. 12. *It was not mine open enemy that did me this dishonour, for then I could haue borne it. Neither was it mine aduersarie that did exalt himselfe against me, for then I would haue hid my selfe from him: but it was thou my companion, my guide, and mine owne familiar friend, which tooke sweet counsell together, and walked together as friends. My familiar friend whom I trusted, which did eate with me, hath lift vp his heele against me, and laid great waite for me, Psal. 41.* The Prophet *Jeremie* felt no lesse of false friendship: *Even thy brethren* (saith God to his Prophet) *even thy brethren, and the house of thy father, even they haue dealt unfaithfully with thee, and they haue cryed out all together upon thee, beleue them not though they speake faire to thee, Ier. 12. 6.* And therefore compareth *Dauid* them to bees, *Psal. 118. They came about me like bees:* and very fitly saith a^r Writer: for the Bee (as ^b *Aristotle* noteth) carieth hony in her mouth and a sting in her talle. Such Bees were the Iewes to our head Christ Iesus (saith *John Hus.*) *Mat. 22. Maister, we know that thou art true, and teachest the way of God truly: behold the hony in their mouthes, tell vs therefore is it lawfull to giue Caesar tribute?* behold their sting in the talle. But he knew their thoughts, and pulling the vizard of false friendship from their face, Why temptye me (saith he) ye hypocrites? And the *dux* of this swarme was no other but euen *Iudas*, who was^r guide to them that tooke Iesus. He

a. *Tab. Husin*
hunc locum.
b. *Lab. 5. de hist.*
animal. cap. 22.

c. *Act. 1. 16.*

He came to his Lord with hony in his mouth, *Aue*, 'God saue thee maister; but in his taile was a sting, which cryed, *Cane*, God saue thee from me maister, for he betrayed him with a kisse into their hands. And see how our Sauour in greatest indignation vpbraideth his trecherie and vnkindnesse: *Iudas* (saith he) *betrayest thou the sonne of man with a kisse?* Every word is ponderous, and an argument of vnkindnes: *Iudas*, what? my steward, and mine almer, yea mine owne disciple: *Iudas*, surely he is not our enemy though he come with swords and stauers, *Friend wherefore art thou come?* Yes (blessed Sauour) it is *Iudas* thy burser, who was a theefe and caried the bagge: *betrayest thou?* who before confessed: yes, he betrayeth who before professed: for though in words he confessed thee, by workes he denyed thee. *Thou* whom I chose out for one of my twelue Apostles, thou for whom alone I carued at my last Supper, and I gaue thee a soppe dipped in kindnesse: *betrayest thou the son of man?* a seruant thy Lord, a disciple thy maister, the *sonne of man* without sinne, and sellest him for thirty pence, who is the price of the world, and the rancome of mankind? and that with a kisse? with a 'pledge of affection doest thou giue a wound? with a kisse of loue dost thou execute hatred, and with a signe of peace doest thou inflict death? Thus the Wolfe deuoured the Lambe of God vnder sheepes clothing: thus Christs burser that caried the bagge was a theefe to his maister, and in punishment of his trecherie, like a theefe in the Castle yard, he walkes vp and downe the Scripture with this bolt at his heeles, *Iudas Iscariot* one of the twelue, *which also betrayed him*, the gingling of which bolt at his heeles, tels all that heare it, he is in that infernall *prison* kept vp in chaines of darknesse, because when he brought hony in his mouth, he brought a sting in his taile, and with his precious balmes brake our head. *Atque utinam solus Iudas tam horribiliter peccasset*, and would God onely *Iudas* (saith a 'Writer) had so perfidiously betrayed: but now (alas) with another we may stand in a gaze, or rather in a maze admire, *Bone Deus, quam plenus nunc est mundus huiusmodi proditorum!* Good God, how full now is the world of such *Iudas*es and betrayers, *nemo ab his securus*, none can escape them. Helpe Lord, for there is

Mat. 26. 49.

Luk. 22. 48.

Ambros. lib. 10. in Luc. 22.

1. Pet. 3. 19.

Iud. 6.

Brent. Homil. in pass. Christi. 1a. Part. 2. pas Dom.

not one godly man left, for the faithfull are minished from among the children of men, they speake deceitfully euery one to his neighbour, they do but flatter with their lips, and dissemble with their double heart. *Psalme 12.1.* The faithfull man is perished out of the earth, & there is none true hearted among men. They all lie in waite for blood. Euery man hunteth his brother with a net: the best of them is as a brier, and the most righteous of them is sharper then a thorne hedge. Trust ye not in a friend, neither put ye confidence in a counsellor. Keepe the doore of thy mouth from her that lieth in thy bosome: for the sonne reuileth the father, the daughter riseth against the mother, the daughter in law against her mother in law, and a mans enemies are they of his owne house, *Mich. 7.2.* Which caution, that better he may imprint, *Ierom* exemplifieth it with seuerall instances of vnkindnesse: *Trust not a friend* (saith he) for false *Achitophel* deceiued *Dauid*; and *Indas* the true *Achitophel* his master *Iesus*. Put no confidence in a counsellor, as did the *Shechemites* in *Abimelech*, whom when they had aduanced, he oppressed them. Keepe thy tongue from her that lieth in thy bosome, for *Dalilah* betrayed *Sampson*, when he dallied her in his lap. For the son reuileth the father, as *Abisalom* did *Dauid*. The daughter riseth against her mother; a testimonie wherof, though in Scripture thou canst not find (saith he) yet are there so many examples thereof in dayly experience, that rather we should weepe there are so many, then search them out. The daughter in law against her mother in law, as *Esau*s wife against *Rebecca*. And a mans enemies are they of his owne house: here I seeke not examples, for they are moe (saith *Ierome*) then can be numbred. *Abel* is persecuted of none but *Cain*; *Isaac* of *Ismael*; *Iacob* of *Esau*; *Moses* of his brethren: *Dauid* of *Saul*; *Elias* of *Iezabel*; and *Christ* of his owne, who shold haue bin the mā of his peace. Which ennity, as it was first laid and begun in the Serpents seed and the seed of the womā, so euer since out of the Churches bowels, like the wombe of *Rebecca* hath two manner of people, like her twins bene deuided out of her bowels, which being as contrary as the flesh to the spirit each to other, like *Iacob* and *Esau* struggle in the wombe, and being come to strength like the sons of the bond-

woman

Comment in 7.
cap. Mich.
m 2. Sam. 15.
m Math. 26.

o Iudg. 2.

p Iudg. 16.

q 1. Sam. 16.

r Gen. 26. 35.

s Gen. 31.

t Gen. 25.

u Gal. 5.

x Gal. 4.

woman and free, persecute one the other. And as he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now. Thus a brother is most deceiued by his brother whom he trusted: thus he is^a despised of his owne, and not without honour in another countrey. ^a *Ioseph* is afflicted in his fathers house among his brethren, and sold into Egypt, and king ^a *Pharao* exalts him. ^b *Moses* is cast out by his parents into the riuer, but though his father and mother forsooke him, yet the Lord taketh him vp by the hand of *Pharaoes* daughter, who nourished him for her owne sonne. *Jeremie* is cast into the dungeon by ^c *Zedechias* counsellors, and by ^d *Ebedmelech* an Egyptian is deliuered out of prison. And as it was then, euen so is now, when we are fallen into the worst times, into the last part of *Nebuchadnezzars* image, whose feet were of iron and clay, into the last age, wherof he speaketh, *De duro est ultima ferro*, which is of hard iron, and in it men of stonie hearts: that the nearer they are in affinitie, the nearer they are in treachery: as the heathen there experimently complaineth of this age:

Non hospes ab hospite tutus,
Nec socer à genero, fratrum quoque gratia rara est.
Imminet exitio vir coniugis, illa mariti,
Lurida terribiles miscent Aconita nouerca,
Filius ante diem patrios inquirat in annos.

From henceforth (saith our Sauour) there shall be fiue in one house deuided, three against two, and two against three: the father shall be deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law. Thus the man of our peace whom we trust, often layeth great waite for vs: thus counterfeits vnder the colour of gold, and false brethren vnder the vizard of friendship eersoones betray vs. It was a common trick in his dayes, who beholding it complained, *Tuta frequensq; via est per amici fallere nomē*: and he gaue his censure of such cosining: *Tuta frequensq; licet sit via crimen habet.*

A safe and common way it is, by friendship to deceaue:
But safe and cōmon though it be, its knauery by your leane.

g 2. Eldr. 5. 10.

h Calui. in hunc
locumi Enarr. in hunc
locum

And as it was then, euen so is it now in these *perilous times*, wherein (as the *Scribe* speaketh) *vnrighteousnesse and voluptuousnesse* haue gotten the upper hand vpon earth, wherein the land shall be barren from faith (as he prophesied) and iniquitie shall be increased more then thou hast scene, or hast heard in time past, that all friends shall fight one against another, when wit shall hide it selfe, and understanding depart into his priuie chamber. Our Sauour foretold the like cause of not vnlike effect, *Math. 24. Because* (saith he) *iniquitie shall be increased*, the loue of many shall be cold, because of a flood of iniquitie (as *one* expounds it) where men are frozen in their dregs, the loue of many shall be cold, or frozen (as *Bucer* doth interpret it.) For as an inundation of much water, freezeth in those regions from which the Sunne is fare remote; so a flood of iniquitie in those parts from which the Sunne of righteousness is farre distant, hath made such a frost of charitie, that *frater infidelis* (to vse the words of *Hugo*) *fratrem fidelem*, one brother betrayeth another, as our Sauour prophesied *Math. 24. 10.* and breaketh the knot of friendship, *Etiā cum familiarissimis*, euen with their dearest friends and familiars, as *Theophylact* a most ancient Archbishop nearest the Apostles times, on these words obserueth.

k 2. Sam. 20. 9

And if *Iudas* brought vp in Christs bosom, if the worme bred in *virenti ligno*, in the greene timber, did thus fret and consume that tree of righteousness: *quid fiet in arido* (as himself reasoneth) what will this worme do in drie wood, *Luke 23. 31.* If the head drinke deepe of this wormewood from the hands of his owne, who gaue him gall in his meate, and vineger in his drinke: what may the members of his bodie expect, but to pledge their head, in receiuing that potion into themselues? If these Bees of his owne hiue, brought our head hony in theis mouthes, and a sting in their taile to wound it vnto death: what might *David* looke for, but that they come about him also like bees, to giue good words with their mouth, but curse with their hearts, *Psal. 62. 4.* What might *Amasa* looke for from lip-louing *Ioab*, but *mel in ore, verba lactis*, honie in the mouth, or buttered words, (as the Psalmist speaketh) *Art thou in health my brother?* And *felin corde & fraudem in factis*, an heart full of gall and bitterness,

nesse, and an hand full of blood. Thus speake they friendly to their neighbours, when mischief is in their hearts, *Psalm* 28.3. Art thou in health my brother? It is the voice of *Joab*, when he meant to be his butcher. But *Amasa* might haue answered this dissembler, as the sicke Hen in the fable replied to the Cat, asking how she did: *Bene si tu discedas*, better (I thanke you) if ye would go farther from me. Such a visiting Cat was he, who came to see *David*, *Psalm* 41.6. If he come to see me, he speaketh lies, he heapeth vp iniquitie in his heart, and when he commeth forth he telleth it, *When shall he die, and his name perish?* now that he lieth let him rise vp no more. Thus one thing floteth in their mouth (saith a Father) and another thing is diued deepe in their heart. *Et venenum animi lingua mella tegunt*, like cunning Phisicians that should poison, they couer the poison of their heart with sugred words, that more easily we may receiue their bitter potion, and drinke their cup of deadly wine. VVith *Iudas* they kisse their brethren, but *osculo oris non charitatis* (saith *Austine*) with the kisse of *Iudas*, not of *Iesus*; of their mouth, not their mind: *Oris actu non mentis affectu, coniunctione labiorum, non commixtione spirituum*: they draw neare their brethren with their lips, but their heart, that heart is farre from them. *Chrysostome* compares them to the worst kind of dogs, which barke not at passengers, nor make shew of any rancor, as other common currees do, *σύνουτος δὲ καὶ προνήεῖ πειθεκνύμενοι σχῆμα*, but fawne vpon them, and shew an outward face of gentlenesse, *καὶ ἀφυλάκτους λαβόντες τοὺς ὀδόντας ἐνέπηξαν*, but comming behind them in priuate, and taking them at aduantage when they see not nor perceiue, priuily they snatch them by the heeles. And he there giues his censure of such fawning spaniels, *οὗτοι χολεπιότεροι τῶν ἐκτρανερῶν τλωέχθρας ἀναδεχομένων*, these fawning dogs (saith he) are worse then common barking currees, that very honestly giue vs warning of their teeth before they bite: and that father fitly applieth his comparison, *εἰσι οὖν καὶ ἀνθρώποι κύνες, ὄντε κράζοντες, ὄντε ὀργοζόμενοι, ὄντε δυσχαίροντες*: and euen some men are dogges (saith he) which neither bawle with their mouth, nor snarle in their anger, nor shew any rancor in outward behauiour towards others, (as those barking

1 Ierom. comend. in Math. 7.

m Hom. 13. in Eph. 4. in illud c. 1. in illud c. 1. in illud c. 1.

king curtes which I sneaped in the verball reconcilement:) *ad-
d. ad. &c.* but secretly they concinnate and fainedly forge de-
ceites, or (as *David* may expound *Chrysostome*) they courage
themselues in mischief, and commune among themselues how
they may lay snares, and say, that no man shall see them. They
imagine mischief and practise it, that they may keepe secret a-
mong themselues every man in the deep of his heart, *Psal. 64. 5.*

¶ 1. Cor. 11. 26

¶ Euseb. Emif.
homil. 9. ad Mo-
nach.

¶ Jer. 12. 6.

¶ Mat. 24. 10.

¶ Ezech. 16. 3.

¶ Lam. 4. 3.

¶ Job. 39.

¶ Exor. 1.

¶ Lib. 1. de con-
uers. ad Cleric.
cap. 31.

¶ Pet. Rodolph.
Tost. hist. Seraph.
reth. lib. 2.

6. Thus false brethren (among whom *Paul* himselfe was in pe-
rill) speake with the voice of *Isaakob*, when indeed they haue
the hands of *Esau*. *Exteriora serenitas tenet, & interiora tempestas*,
(as one ^o speaketh of some Monkes, such euill beasts and flow
bellies, which being *fruges consumere nati*, like the frogges and
grashoppers of Egypt, eate vp the greene hearbes and fat of the
land.) They speake friendly to their neighbors, but imagine in their
hearts. And it were lesse vnnaturall, if euen thy brethren onely,
and *domus patris tui*, and the house of thy father, (as they vsed
^o *Jeremie*) were perfidious, and thy kinsmen and friends did be-
tray thee, as prophesied our Sauour they would: but when pa-
ter *domus tue*, the father of thy house fulfilleth Christs ^o prophesie,
and betrayeth his owne bowels into the hands of sinfull men, this
is most vnnaturall, *Improbus ille pater crudelis tu quoque mater*,
thy father is an Amorite and thy mother an Hittite, as the ^o Pro-
phet spake of Israels parents. *Scelus est Iason & magis scelus
Medea mater*. More cruell then the ^o dragons in the wildernesse
to their young, yea then the ^o Ostrich, who sheweth himselfe
cruell to his young ones as if they were not his, are those which
like ^o *Moses* his parents expose their owne sonne to the waues
of the riuer: yet cry these peace, peace, and would be called
peace-makers, that so steale they might that blessing from their
heauenly Father in the apparell of Christ the elder brother.
But indeed they are *pacidici non pacifici*, saith ^o *Bernard*, they
speake vnto vs of peace, but in truth prepare themselues to bat-
tell: for they say and do not: *Vtinam tamen nostri etsi non facerent
saltem dicerent*, saith that Father, Would God ours though they
do not, yet would say well, and know the things that belong to
their peace. But as a ^o Generall of the Franciscane Friers repre-
hending that societys life & learning, truly spake of them: *My*

deare

deare brethren (saith he) from the first beginning of our Order and religion conscientia, conscience did flourish: but honestie decaying by little and little, the first syllable is lost, and scientia, science or knowledge alone remained: but now by our faults the first syllable being taken away againe, we remaine pure entia, blockes, stockes and images: so (I feare me) some Praefect of English Franciscans, or Benedictines rather (as they count themselues, and would be called) viewing their mores & scientiam, how they are liu'd and learn'd, may as iustly complaine, not with *him that they haue *multum scientia, parum conscientia*: much science, and little conscience: but of losse of both syllables, with the Prophet *Esa. 1. 5.* The whole heart is heauie, and the whole head is sicke, and the disease of the head is fallen vpon the hart, that the child in vnderstanding may cry with the *Shunamites boy, *Mine head, mine head,* *2. King. 4. 19.* and his mother cannot mend him: and the man of ripe age in malitiousnesse may complaine with *Jeremie in another meaning: *My belly, my belly,* I am pained at the very heart, mine heart is troubled within me: for from the sole of the foote to the top of the head there is nothing whole therein, but wounds in the head, swellings in the heart, and in the other parts sores full of all corruption. And if they either had like those *Iewes *conscientiam sine scientia*, zeale and loue without knowledge, we might hope they would be simple as Doves without gall, and looke to their hart: or if they had lost onely the first syllable of their conscience, and had *scientiam sine conscientia*, like the *Corinths, *knowledge without loue*, we might expect they would be wise as serpents to defend and look to their head: but seeing like these Franciscanes they haue lost both syllables of their conscience, (strange, that in Paradise a place of puritie, should neither grow the tree of life nor the tree of knowledge) that only they remain *pura entia*, pure and meare things (as that gouernor spake of them) Itatues and images *which haue heads and vnderstand not, nor know the way of peace, hands and handle not the works of charitie and deedes of reconcilement. I will not adde with the Prophet: *They that made them, and set them vp, are like vnto them, but so are all they that put any trust in them.* I wish, as these golden images are set vp in the temple (by them who

* commit

f Mar. 22.

g Dan. 3.

h Plu. comment.
de fort. Roman.i 1. Pet. 2. 5.
1. Cor. 6. 19.k Plut in vit.
Tyber. & Grac.l Lib. 3. de civ.
Dei cap. 25.

m 1. King. 14.

commit the greatest idolatrie in setting vp such images in the Church of God) and adored by their simple Saints, (though it be but as the people honoured the Assie that caryed *Isis*, with a *non tibi, sed religioni*, not because they are pure siluer, but like *Casars* 'brasse penny, *Casaris effigiem qui libet, assis habet*, Asses may haue *Casars* image and superscription:) so they wold not like *Nebuchadnezzars* golden image procure the death of them, who in wisdom like *Daniel* fall not downe and worship them. I wish, that as the *Romaines*, though they erected not a temple to Wisdom, nor Temperance, nor Patience, nor Magnanimitie, nor Continence, yet builded a temple to Concord: so though they build not themselues as a *spirituall temple* to those vertues and goddesses of the spirit, *Gal. 5. 22.* to Faith, nor Temperance, nor Long-suffering, nor Gentlenesse, nor Peace, nor Meeknesse, nor Goodnesse, yet *Charitati templum facerent*, they would *edifie themselues in loue*, and build themselues a temple to Concord and Charitie. And though they build her a temple, yet is it not founded in faith, nor her walles reared and raised vp with Hope, nor her rooffe perfected by Charitie, as Saint *Austine* speaketh. They brag of Concord, and cry to all men, peace, peace, when there is no peace: for in their titular temple of Concord they sacrifice their brethren like sheepe on the altar of their heart, and yet cry they *Templum pacis, templum pacis*, peace, peace, where there is no peace. Like *L. Opimius* the Consul, who slue 3000. of the faction of the *Gracchi*, and yet forsooth built a temple to the goddesse Concord. But what was this else *quam irrisio Deorum*, to mocke the God of peace, saith *Austine*, to build a temple to that goddesse, who if she had bin in the citie, it had not bene rent with so many dissensions. *Cui enim si rebus gestis congruere voluerunt, non ibi potius adeam Discordia fabricarunt?* For if they would haue done sutable to their deedes, why rather erected they not a chappell to Discord? Thus face-taking friendship oft comes in sheepes clothing, when within she is a rauening Wolfe, for by her fruits ye shall know her. Thus masked malice vnder the vizard, vnder the habite of amitie, faineth her selfe to be another, when indeed she is the wife of *Ieroboam*, of fighting against and chiding. And he that

that like old ^a *Isaac* is dimme-sighted, may be easily deceiued ^a Gen. 27. 1.
 with the voice of *Isaac*, and faire tongue of *supplinters*, till he
 feele the rough hands of *Esan*. Yea *Ahiyah* the Prophet him-
 selfe, for the dimnesse of his eyes may be coufened with her dis-
 guise, till the Lord reuale it vnto him, saying, Behold the wife
 of *Ieroboam* comming in vnto thee, and faining her selfe to be
 another, and then can he vnmaske this mistresse, and tell her
 who she is as soone as she entreth the doore of his eare, or his
 eye: *Come in thou wife of Ieroboam, why fainest thou thus thy selfe*
to be another? I am come vnto thee with heauie newes. Yea cha-
 ritie that is neither *simple* nor *subtill*, (as *Bias* spake wisely of her)
 or rather not onely *simple as a dove* to thinke no euill, but also *wise*
 as a *serpent* to *discerne all things*, and see what is euill, could sub-
 scribe on the night this Epigram to the inscription of the Con-
 suls temple, *Actus vecors templum facit Concordia*, bloudie and ^{a. Blus. vii. ii.}
 warrish hands build a temple to Concord. And we in this wise
 charitie may iudge, that though themselues they inscribe with
 the *Temple of Concord*, though in their forehead and front like
 the ^b High Priest they carrie the inscription of *Holinesse to the* ^b Exod. 28.
Lord, and amitie to their brother: yet *vocabulum opere destruxe-*
runt, saith ^c *Ierome*, though in words they professe it, with their
 workes they denie it; though they make a shew of loue, yet haue
 they so denyed the power thereof, that in their stonie heart like
 that ^d Athenian altar, we may iudge is written: *Vnto the vn-* ^d Act. 17.
knowne God of Mars, and malice, of enmitie and enuie. ^e One ^e Stella enarr.
 compares them to *Apothecarie boxes*, which are without titled ^e in Luk. 12.
 with names of medicine and sweet hearbes, when within there
 is nothing but *Wormwood* and *Gall*, *Aloes* or *poison*. And
 though like *Ioab*, they haue titles of health: *Art thou in health my*
brother? or like *Iudas*, *God saue thee maister*, yet do they flatter
 with their tongue, saith *David*, for their inward parts are very
 wickednesse, *Pal. 5. 9*. And when we open these boxes we shall
 find them no lesse, then full of those rootes of bitternesse, *πορ-*
νεία πονήρια καὶ ἀδίκια, φθόνος φόβος ἀσυνέτης ἀσυνέτης. *Rom. 7.*
 with the *Paranomisia* of which words, *Paul* (as one ^f noteth) ^f Piscat. schol.
 was not more delighted, then they are with the things them- ^f in Rom. 1. 29.
 selves which they signifie. I wish these men, whose heart is so

in Tacit. Ann. 6.

in Thom. in hunc
locum.

y Iam. 1.
x Heb. 4. 12.

deceitfull and wicked about all things that none can know it, had in their pretence of loue that *fenestratum pectus*, glasse windowes in their breast, (which *Momus* in *Plutarch* looked for and found lacke of in the fabricke of mans bodie) *Tunc si mentes recluderentur, possent aspici laniatus & ictus*, as one^u speaketh, then should we see their malicious rancor in the heart, like a Lion lurking in his den: then should we see their mischief in the deepe of their hearts, as it were a Lions whelp lurking in secret places that he may rauish the poore: then should we see their ⁱⁿ heart, and a hart how they speak euery one deceitfully to his neighbor, and flattering with their lips speake with a double heart, *Psal. 12. 2.* one heart in their mouth, and another in their breast, outwardly speaking one thing, and inwardly thinking another, saith *Musculus* on these words. Then should we see how they^u reioyce at our miserie, when they seeme to bewaile our misfortune, how they hate when they seeme to loue, how they laugh when they seeme to lament our affliction. But seeing nature hath not set that glasse window in their breast, yet holdeth grace the^u glasse of the word before their eyes, which being a^u *discerner* of the intents and secrets of the heart, casteth such a reflexe of their inward meanings, that in it as in a glasse we may behold, not darkly, but face to face, what manner ones they are. For euery one of them speaketh peaceably to his neighbor with his mouth, but in his heart layeth waite for him, *Ierem. 9. 8.* Wherefore let euery one take heed of his neighbour, and trust you not in any brother, saith the Prophet, for euery brother will vse deceit, and euery such friend will deale deceitfully: and euery one will deceiue his friend, and not speake the truth; for they haue taught their tongues to speake lies, and take great paines to do wickedly. Whose mirie pits and filthie puddles, though now they lye couered with sweetnesse of apparant sanctitie and loue, like dirtie bogges couered with snow in winter, yet when the *Sunne of righteousness* shall rise, and breake forth in no lesse heate then flaming fire, then shal these vngodly melt at the presence of God, saith the Psalmist, as water at fire, and snow at the Sunne, and then shall he lighten things hid in darknesse, and make the counsels of their heart manifest: and when
their

their snow is melted by that consuming fire and brightnesse of his coming, then shall appeare their myrie places, their pits and plots, their Serpents subtiltie that lay hid vnder the Doves simplicitie. And he, before whom the graue it selfe is naked, *Iob* 26.6. shall open these whited tombes, which appeare outward so beautifull and amiable to their brethren, that men going ouer them perceiue not, but are within full of dead mens bones, of iniquitie and all filthinesse. But to leaue this snow-coloured earth and earthly whitenesse, to that finall melting by the Sunne of righteousnesse; to leaue these Apothecary boxes, (whose ointment of loue those dead flies, *injuries, suspitions, enuities, truce, warre,* and yet againe seeming peace (as the seruant told *Phedria* in the *Comedie*) causeth it to putrifie and stinke in the nostrils of the Almighty) to ^athat last opening of all hearts and ^bsecret things. To leaue these ambidexters, *Qui amant tanquam osuri* (as *Austine* out of *Tully* speakes) who loue so, and are friends to day, that to morow they may be foes; so friendly to al that faithful to none: now praising and straight dispraising, now fawning and presently biting; to day ready to kisse, and to morow more ready to kill: to leaue these ambidexters to him that wil reward them according to the work of their hands: to leaue these fast and loose men to him that ^dcatcheth the wise in their owne craftinesse, and maketh the counsell of the wicked foolish, yea scattereth the deuises of the craftie, so that their hands cannot accomplish their intended enterprise: and to leaue lastly these masked hypocrites (who in the theater of this world are now the diuels itage-players) to that last catastrophe (when they haue acted their parts of dissimulation) *Exite maledicti in ignem eternum*, Go out ye cursed into euerlasting fire: let all true reconciled friends, as they pretend the shew and shadow, so extend the bodie and substance of friendship, and be reconciled in-deede.

^a *Terent. Eunuch.*

^b *act. 1 scena 1.*

^c *Eccles. 12.*

^c *Lib. de amicit.*

^d *cap. 8.*

^d *Iob 5. 22. 23.*

Which doctrine, as it vnmasketh the face of hypocritical *3. Vse* *Joabs*, so bindeth it the hands of blood-thirstie *Esawes*, vnder whatsoeuer their pretence of repenge. *Whosoener shal smite thee on the right cheeke, turne to him the other also*, commands Christ our Lord and law-giuer: *And if any will sue thee at the law for*

thy coat, let him have thy cloake also: and whosoever will compell thee to go a mile, go with him twaine, *Math. 5. 39.* Vnder which triple iniury, of our person, If any smite thee; and of our good, If any sue thee; and of our body, If any will compell thee to trauell, compriseth he all wrongs offered by our enemies; as the learned obserue; which so we must beare in the greatest measure, as forbear to requite in the least degree. If any shall smite thee on the cheek with the fist of wickednesse, turne to him the other also, saith Christ: to which yet thou art not bound according to the letter of the law: for neither Christ himselfe, nor Paul his Apostle turned the other cheek to their smiters, (as *Julian* that messenger of Satan, being sent to buffet the Christians, when he smote them on the cheek, replied to their complaint, that their master bids them turne the other also; and beat them with this text, as the fowler smote the Eagle with that shaft which was feathered with her owne quill) for *preparationem cordis non ostensionem operis intelligit* (saith *Augustine*) He vnderstandeth greatest patience and moderation of mind, saith *Chrysostome* with some other expounders, that after one wrong, thou be more ready to receiue a second then requite the former: as *Paul* was readie, not onely to be bound, but to die also at *Ierusalem* for the name of the Lord *Iesus*, *Acts 21. 13.* or as the *Corinthians* suffered this three-fold wrong of their false Apostles, If they brought their persons into bondage, or tooke their goods, or smote them on the face, *2. Cor. 11. 20.* Thus must we turne the other cheek to our smiter, that is, *Duplicatam iniuriam perpeti quam referre talionem*, be more ready to receiue another wrong then retaliate the former. Said I, another? I may adde a greater. If he smite thee on the right cheek, saith Christ; which blow comming but from the left and weaker hand by nature (saith *Augustine*) is lesse sore and grievous, thou must turne the other, the left cheek to receiue a greater blow from his right hand, which is stronger then the left, and falls not so light where it lighteth. Thus must we offer the acceptance of a greater iniury, then repay the lesse which was offered: as Christ our head to the smiter of his cheek, *Math. 26. 67.* offered his whole body to be crucified, rather then requite it, and gaue his backe to the smiters,

e Iansen. in huc locum.

f Iohn 18. 23.
g Acts 23. 3.

h Lib. 1. de ser.
Dom in mont. c.
36.

i hom. 18. ap. imp.
perf. in Math. 5.
k Theoph. Ambro.
l Fern in hoc.

l Fern li. 1. comment.
in Math. 5.

m Augu. epist. 5
ad Marcellinu.
Maxis sinistra
percutitur, quia
in eam potius par-
tem, quam ad dex-
tram ferientia fa-
cilior ictus est.
n Arist. lib. de
com. animal. gre.
Plu. lib. 7. c. 17.

smite, his cheekes to the rippers, and hid not his face from shame and spitting, *Esa. 50* yea offered his head to the thornes, his mouth to the vinegar, his hands and feete to the nailes, and his precious sides to the speare.

And if for thy goods, the litigious wrangler will sue thee at the law for thy coate, rather then reuenge, let him haue thy cloake also which is of greater value, or (as *Saint Luke* changeth these garments) if he take first thy cloake, let him also haue thy coate which is neerer vnto thy selfe: that is *iudex*, rather suffer wrong, rather sustaine harme, then to go to law one with another, as not onely grace commaundeth, but euen nature it selfe can teach thee. Yea for thine owne person, if any or a *γυμνασιον* shall not onely take vp thy horse, but possit thy selfe, and compell thee to runne a mile at his stirrup, yea and loade thee with his cariage (as the *Iewes* *αγγαρον* tooke vp post, and loaded *Simon* of *Cyrene* with Christs crosse) thou must rather go with him two miles, not casting off that which presseth downe, but runne with patience the race that is set before thee, though he ride thee like an asse, rather then like *Issac* couch downe vnder thy burden, and in reuenge kicke against the prickles. And this is the victory which overcometh the world, to kisse thus the hand of him that smites thee on the cheek, to cloake thine enemy that sueth for thy coate, and to runne with him two that compelleth thee one mile. This is the goodnesse that overcometh euill, not to resist euill, but putting vp thy sword of reuenge into his sheath of patience and long-suffering, to commit it with *Dauid* to him that iudgeth righteously, *Domine tu retribues*, thou shalt repay for me O Lord: *Ego non retribuam*, *Domine tu retribues pro me*, not I, but thou shalt answer for me, O Lord my God.

It was *ferina exceptio*, a brutish exception (saith one) of *Tullie*. That none hurt or harme another, nisi laceffitus, vnlesse prouoked. *O quam simplicitem veramq; sententiam duorum verborum adiectione corruptit!* O what a good sentence (saith *Lactantius*) he mard with two words, yea with one syllable, which like a little leauen sowed the whole lump, and with that small herbe put death in the pot. Vnlesse prouoked? *Vox pecudis non hominis*,

the

Luke 6. 29.

1. Corint. 6. 7.
9. Arist. li. 3. c. 11.
1. Offic.

Mat. 27. 32.

Lib. 1. Offic.

Lib. 6. diu. Inst.
cap. 16.

the voice of a beast and not of a man; for what else could the roaring Lion haue excepted? He came indeed nie the truth, and if this *ni* had not bene, he had spoken like the Apostle of Christ Iesus, *Si laceffitus, si quis in seruitutem adigit, si exedit, si deuoret, si in faciem cadat*: suffer if thou be prouoked, if brought into bondage, if spoiled, if deuoured, or if thou be smittē on the face.

*v. Arist. L. 4. ethi.
cap. 3. Tolerare si
laceffari ferui-
am est.*

Proud nature indeed thinks it *bondage and slavery to suffer when she is prouoked*; but humble and meeke-making grace it teacheth that Christs seruant is herein a free-man; and in this free seruitude of long-suffering must we serue our God, as *Paul* himselfe serued the Lord with all meeknesse, with many teares and tentations which came vnto him by the laying await of the Iewes,

x. James 4. 1.

y. 1. Peter 3. 11.

Acts 20. 19. Thus to ouercome not only thy foes euil with goodnes, but thy self, and in thy self those souldiers of Satan, thy lusts which fight in thy members against thy soule, thou *resistest the diuell*, that he giue ouer the siege, and *flie from thee*, *James 4. 7.*

thou conquerest no lesse thē the powers of darknes, and putttest to flight the armies of these aliens. For as the mouth of fleshy wisdom telseth thee, *Fortior est qui se quam qui fortissima vincit*

mania, Valiant and more victorious is he which conquers his owne anger, then if he wonne a defenced citie.

So least thou shouldst thinke this wisdom of the flesh enmitie against God,

Salomon telseth thee from the mouth of true wisdom, that it is subiect to the law of God, *Prou. 16. 32. Stronger is he that is slow*

to anger, then a mightie man: and *he that ruleth his owne mind,*

then he that winneth a strong citie. For whereas the spurre of anger makes our seete (which should be slow to wrath) swift to

shed blood; and like that messenger of Satan, is a pricke in our

flesh to buffet vs with its wicked fitt, and others with the fist of

wickednesse, we had need thrise with Saint *Paul* to beseeke the

Lord; it might depart from vs. Wherein yet it is no lesse dolefull

then dayly to behold, how with toiles and trifles (as *Seneca* no-

teth) our bile is moued to anger, and our choler inflamed with

heate and desire of reuenge. As, our seruant is not quick inough,

or our potion and drinke made too hote, or the bed is ruffled

and out of order, or the table is negligently spred and serued,

yea the coughing of one or sneezing of another, or the ouer-

turning

*Lib. 3. de ira.
62. 35.*

turning of a cup, or our seruants letting fall of a key, driueth some into rage and furie. Yea as the^a Bull is angrie at a red colour, the Aspe at a shadow, the Beare and Lion prouoked with a tablecloth: so often testie and writhen natures are with the very colour of iniurie, and shadow of wrong incensed so farre, that eftsoones *iniurias vocent modica beneficia*, Small gifts and little good turnes they count iniuries. Nay, sometime (as^b he noteth) are we angrie, that we are not angrie, and prouoked to auenge without cause of reuenge: like litle children, who, if they fall will haue the ground beaten, and oft know not at whom to be angry, but only they are angrie without cause and without iniurie, yet not without some shew of wrong and desire of punishment: and therefore are often deluded *imitatione plagarum, & simulatis deprecantium lachrymis*, with semblance and counterfeit strokes, and with fained tears of those that aske them forgiuenesse: *Et falsa ultione falsus dolor tollitur*, and their false grieve is satisfied with fained reuenge.

^a Senec. lib. 3 de ira. cap. 30.

^b Senec. lib. 2. cap. 2.

Some againe go by the eares for a woman, and *idem velle* (saith^a Seneca) their vnitic of affection (which should be the knot of loue and bond of peace, *Phil. 2. 2.*) becometh the cause of their hatred and stirrer of contention. *Iter angustum ripas transeuntium excitat*: Others on horsebacke strue for the way, and these are out of the way, I mean Christs, which is the kings high way of humilitie, and may learne it of Saint Paul, *Ro. 12. To giue place and way to wrath*, and be not high minded, but make themselues equall to them of the lower sort. For because a high mind goeth before the fall, *Prov. 16. 18.* therefore Saul being mounted on his steed was throwne down to the ground, *Act. 9.* and being thus humbled from his horse was exalted on high, and that humilitie was the stirrupe whereby he got vp into the seate of heauenly honour. I wish these obuious quarrellers and goates (which in their high mind arrogate the right hand, when their place is the left) would learne of those two goates in^a Plinie, which (as Mutianus from his eye there reports) meeting on a streight and narrow bridge, that the one could not passe by the other, nor turne aside to returne backe againe, *non vim sed viam sibi fecerunt*, neither made his way by

^a Lib. 8. nat. hist. cap. 50.

ouerturning the other, but the one lay downe that the other might go ouer him: as it fared with those wayfaring pilgrimes, *Thou hast brought vs into so strait a place, that men ride ouer our heads, Psal. 66.* Some againe on foote in their pride contend for the wall (these are as wise as a wall) and their too much turning to the right hand before men, will make them be set on the left by God himselfe. These might learne of *Abraham* to yeeld their owne right to their inferiours for peace: Let there be, I pray thee, no strife betweene thee and me, neither betweene thy men and mine, for we are brethren. Is not the whole land, is not the whole streete before thee? depart, I pray thee, in quiet from me. If thou wilt take the left hand, then I will go to the right; or if thou wilt needes go to the right hand, then I will take the left. For in thus giuing and not receiuing honor, we are commaunded *to go one before another, Rom. 12.10.* We must not then like *Jonah* be angrie for a shadow, and for these toyles and trifles be moued to vengeance, but stay the first motions of wrath: one and not the least whereof is *opinio iniurie*, opinion of wrong, and conceit of offered iniurie (saith *Seneca*) in these triuiall occurrences.

• Lib. 2 de ira
cap. 22.

f Cap. 3.

g Gen. 25.

It was that Philosophers position to *Serenus* which he made the title of his booke: *That iniurie cannot befall a wise man*, and thereof¹ giueth his reason; because that is inuulnerable, not that is smitten with a blow, but which feeleth no hurt nor harne by the stroke, (as he in the parameiast spake of a worse blow) *They haue stricken me but I was not hurt, they haue beaten me but I felt it not, Prou. 23.* And yet is it a world to see how men in an house, like those² brethren in the wombe of *Rebecca*, strue and struggle for preheminnence, *whether should come out first*, and to receiue this honour of precedencie *go one before another*, starting before others after a shadow, which flies vs the faster we follow it, and is caught indeed and caught by humilitie, and falling downe vpon it, *Mat. 23.12.* It is a wonder to see how our right-hand walkers, and cutting swaggerers stand on a wall vnto bloud, and oft for the right hand therof make it a partition wall of strife betweene them and their brethren, and so reare vp a partition wall of their finnes to separate betweene them
and

and their God, *Esa.* 59. 2. Like those two cockes in ^{b Lib. 2. var. hist. cap. 22.} *Ælian*, whose eager but causlesse fight when *Themistocles* beheld, he cryed thus out in admiration: These fight neither for their countrie, nor for their household gods, nor for their ancestors renowne, nor for their libertie, nor for their children, nor yet for their owne true glorie, but onely *ne alter ab altero superetur, aut alter alteri cedat*, lest either should yeeld to the other, and seeme to be overcome. And indeed as the maister of the pit oft sets two cockes together, to fight vnto the death of them both, and then after mutuall conquest, suppeth perchance with the fighters bodies. Euen so (saith ^{i Pastoral. part. 3. adu. 10.} *Gregorie*) the maister of these two hot-spurres, like a craftie aduersarie of both their souls, setteth them by the eares for toyes, that after mutuall conflict he may conquer them both, and so suppe with their soules at his home, when in this world and cockpit of contention they haue made him pastime and sport. Thus like the Frog and the Mouse in the fable, they fight eagerly for a toy, and then comes the Kite, the prince and chiefe foule that ruleth in the ayre, & *rapit utrosque bellatores*, and snatcheth away both these great warriors. Thus like two Emmets in the mole-hill of this earth, we fight for superioritie, and then comes a Robin-red-breast and pickes vs both vp. Thus when they should be ^{k 1. Sam. 1. 19.} *slow to wrath*, as *God* himselfe did not runne, but onely walked to take vengeance on his enemy, and deferred it too till euen and coole of the day, *Gen.* 3. 8. they runne and prepare themselves to battell, as ^{l Psal. 59. 4.} *David* speaketh of his enemies, their feete runne to euill and they make hast to shed bloud, *Esa.* 59. 7. as if not heauen but hell were the prize of their race: they so run that they may obtaine it. And this they deferre not till euen and coole of the day, but in the heate of their bloud, hate of their brother, and coole of their charitie they rise betimes, and execute this iudgment in the morning. Yea whereas the God of mercie came with *Eben* to be auenged of his enemies, *Esa.* 1. 24. these men of murther come with aha, aha, There, there, so would we haue it, ^{m 1. Sam. 17.} *Psal.* and with that challenger of *Gath*, not prouoke alone but proclaime a combat, I defie thee this day, giue me a man that we may fight hand to hand, that I may conquer or be

n Lucius.

quelled. And whereas the provoked resistant and defendante, antagonist is oft (as *Gregory* noteth) withheld by good motions from answering his challenge and defiance, the subtil aduersary
 „ of his soule brings to his minde the offered indignities and
 „ wrongs receiued, and with exaggeration of each circumstance
 „ shewes them so intolerable, that for most part being ashamed
 „ of his former patience, and blushing at his first forbearance, he
 lamenteth the time by-past of reuenge, and with the dog returning to his vomite, licketh vp his malice into his stomack which he had cast away: like *Hector* in the *Iliad*, who told *Achilles* that he had oft refused his challenge indeed, but now I wil not flie thee (saith he) as I did before, Now my courage prickes me forward to resist thee to thy face, and stand to it manfully *ετοιμα*
και η κεν αλωσω, whether I kill or be killed. Now will I slay a man in my wound, and a yong man in my hurt, as cruell *Lamech* courageously or rather outrageously vaunted, *Gen. 4. 23.*

*o Homer. Iliad.
 lib. X.*

*p Lib. 5. diu. inst.
 c. 18.*

Of which fire of contention and fury of reuenge, as Satan is himselfe the kindling coale and principall prouoker, so is the worlds reputatiō no lesse then the bellowes therof, & accessary
 „ abettor: for the pacate and peaceable man which is unwilling
 „ to reuenge, *contemptus est omnibus*, he is contemned (as truly obserued *Lactantius*) and despised of all. And because he is thought not able or not manly to defend himselfe, *habetur pro*
 „ *segni & inertis*, he is reputed a faint hearted lubber, a coward
 „ without courage, and a body without spirit and life in him. But
 „ he that will reuenge his iniury, *Hic fortis, hic strenuus indicatur,*
 „ *hunc colunt, hunc venerantur omnes*: he is counted a stout man of
 „ stomacke, all honour and reuerence his courage, and feare him
 „ for a swashbuckler and kilcow. Which pointing of the finger,
Et dicier hic est, this is the man of valour, whetting his courage, puts resolution in the fist, reuenge in the hilts, and bloudshed in the blade: and this, this is it which makes them resolute with those cutters in *Seneca*, *Minus contemnemur, inquit, si vindicanerimus iniuriam*. It is for our credit and renowne to put vp no wrong that is offered. A late writer so complaines of the Noblemen of France, who count it their greatest disgrace if they pocket vp the least iniury without some reuenge, and thinke

*q Lib. 2. de Ira.
 c. 32.*

*r Beaux-am.
 harm. Euang. in
 Mat. 5. 44.*

thinke their honoure is impeached; yea touched as the apple of their eye; if straightway they seeke not his death who hath wronged them. Thus their Nobilitie refuseth the honour that commeth of God alone, and seeke honour one of another, I wish English hearts were not so infected with this French disease, whose harts take no ease but while they meditate reuenge, the temples of whose heads can not take any rest till they find out a place for reuenge, whose eye-lids cannot sleep till they see reuenge, and whose fingers itch till Satan haue taught their hands to warre and their fingers to fight his owne battels. But the foolishnesse of the flesh cannot giue her an objection which the wisdom of the spirit cannot answer, who both by her law doth infatuate this wisdom, *Thou shalt not auenge nor be mindful of wrong, Levitic. 19. 18.* and by her Gospell of peace counts it foolishnesse with God, *See that none recompence euill for euill vnto any man, 1. Thess. 5. 15.* Vengeance is mine, saith the Lord, *Rom. 12.* He alone in the Magistrate (who is his hand and sword-bearer before him) carieth not this sword in vaine, *Rom. 13.* And me thinkes the Almighty cries here like the true mother for her owne, *Mine, it is mine,* let it not be deuided, I will recompence, saith the Lord. And therefore whosoever vsurping Gods right, *taketh this sword,* & wresteth it so out of Gods hand, shall perish with the sword, saith Christ our Sauiour, *Math. 26. 52.* For who so thus sheddeth mans blood, by man shall his blood be shed, saith Christ himselfe, *Gen. 9. 6.* And if any kil with the sword, he must be killed with the sword, saith Christ his son, *Apoc. 13. 10.*

Not that Christian religion is unfit for warre because it enioyneth peace, as Machiuel once did object, and maketh cowards, because it perswadeth patience. For as it bad Peter put up his sword of priuate offence into his sheath of patience and long-suffering, *Luke 22. 51.* so willed it him before, to sell his coate and buy a sword in publike defence, *vers. 36.* It maketh weaklings so valiant in Gods battell for religion, that they put to flight the armies of the aliens, *Heb. 11. 34.* and yet stronglings such cowards in mans combat of reuenge, as to giue place to wrath, and not resist injury, *Mat. 5. 39.* But it giueth patience in time of aduersitie (Plalme 94. 13)

1 Verse 1. 2.

1 Verse 13.

1 Ezek. 25. 12.

2 3. 14. 15.

7 Tim. 10. for 43
in Orat. Dom.

and wrong, vntill the pit be digged vp for the vngodly. It teacheth vs with *David* to commit all vengeance to God with a double attribute and Epitheton, *O God the auenger, O God the auenger*, shew thy selfe clearly: stand vp thou Iudge of the world, and reward the proud after their deseruing. How shall the wicked, how shall the wicked triumph and make such proud boasting? They smite downe thy people, and trouble thine heritage. It teacheth the oppressed to rely on his iustice, that he will recompence the vngodly their wickednesse, and destroy them in their owne malice. It telleth vs *God is ielous, and the Lord reuengeth, the Lord reuengeth, euen the Lord of anger. The Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies, Naum 1. 2.* And therefore he that taketh and vsurpeth the sword, shall perish with the sword, and Gods vengeance still auengeth mans reuenge. Because Edome (saith the Lord God) hath done euill by taking his vengeance vpon the house of Iudah, and hath committed great offence and reneged himselfe vpon them, therefore thus saith the Lord God, I will also execute my vengeance vpon Edome, they shall know my vengeance, saith the Lord God. And because the Philistines haue executed vengeance, and reuenged themselues with a despitefull heart to destroy it for the old hatred, therefore thus saith the Lord God, Behold I will stretch out mine hand vpon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast, and I will execute great vengeance vpon them, with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them. And thus God reuenged them according to their handy-worke, in weight and measure, his eternall for their temporall vengeance, and measured to them againe as they measured to Iuda, yea a measure pressed downe, shaken together, and running ouer gaue he backe againe into their bosome. *Et libet hominem vindicare?* and hath any man now lust and courage to be reuenged? saith *Austine*: why stay the Lords leysure. The holy Martyrs, whose blood was powred forth vnto death, are not yet auenged, *Apo. 6. but they,* that is, their blood alone (like the blood of *Abel*) crieth with a loud

loud voice, How long Lord, holy and true, dost thou not iudge,,
and auenge our blood on them that dwell on the earth? and it,,
was answered vnto them, That they should rest for a little sea-
son, vntill their fellow seruants and brethren that should be
killed euen as they were, were fulfilled. Yea Christ himselfe is
not yet all this while reuenged on his enemies, but *henceforth*
from his passion *he tareth till his enemies be made his footstool*,
Heb. 10. 13. At his bitter passion when he was reuiled, he reuiled
not againe, when he suffered he threatned not, but committed
it to him that iudgeth righteously, righteously indeed, for he
smote his sonnes enemies, in laying his wished blood vpon them,
and he smote them on the hinder parts, for it is to this day vpon
their children, and hath put them to a perpetuall shame. Thus
tareth the head with his members the Lords leysure, who is
that auenger of Israell, and will recompence euery man at
length according to his workes. Who are we then (asketh *An-* *2. Ibid.*
fin) that we should seeke reuenge? If God should seeke it of vs,
ubi remaneremus, what should become of vs, and where should
we remaine? He whom ^aseuen times in a day, yea dayly and ^aProu.
hourely wee offend, will not be auenged on vs, and shall we
seeke vengeance on man who hath wronged vs ^bseuen times in ^bLuke 17. 4.
a day, yea though ^cseuentie times seuen times iniured vs fellow ^cMath. 18. 22.
seruants?

Beare then and forbear (aduise a graue ^aPhilosopher) be- ^dSenec. 4. 3. *de Ira*
hold euen now is death comming which will make you equall. ^{e. ult.}
What dost thou fighting and stabbing him? dost thou wish
any thing but his death whom thou wouldest reuenge? *Etiā*
moriētur, why he shall surely die; thou loofest but thy labour,
Facere vis quod futurum est. Like those blood-thirstie ^eIewes, ^eAct. 23. 14.
thou vowest with an oath that thou wilt neither eate nor drinke
till thou hast killed him. And whereas like a ^fsouldier of *Iesus* ^f2. Timot. 2. 3, 4
Christ (as euery Christian is called in this warfare, ²Cor. 10. 4)
he is here placed by his captaine in his stand and vocation; in
which ^gcalling he must stand and abide till he be called away, ^g1. Corin. 7. 20
as the ^hAngell told *Ioseph*, Be there till I bring thee word: as if ^hMath. 2.
thou hadst the ⁱCenturions commaund, thou sayest to this soul- ⁱMath. 8. 9.
dier, *Go, and he goeth*, and sendest him from his station, *In iussu*
imperatoris,

Imperatoris, without his Captaines leaue and Generals commaund. Yea, whereas his soule is cooped vp in his earthly tabernacle, like a bird that is kept vp in a cage, with *Caine* thou dissoluest his tabernacle, and violently breakest the cage, that his soule before she be called, may flie as a bird vnto the hill. Wherefore haue rather patience in the time of aduersitie, vntill the pit be digged vp for the vngodly. O tarrie thou the Lords leasure, yet a while, and he that shall come will come, and will not tarrie long to fet him away. Meane while let his soule like ¹*Peter* lie in the prison of his bodie wherein it is imprisoned, till thy God send his Angell to finite him on the side with sicknes, that her chaines fall off, and then shall she come out of prison wherein she was fettered, and death the iron gate that leadeth to the holy citie, shall then open to her of it owne accord.

The consideration of which motiues if it enter not thy mind, yet *nosce teipsum*, consider but thy selfe, how nature hath framed thee a peaceable creature, and thou wilt hardly seeke reuenge. For whereas (as the ¹ naturalist well obserues) she hath giuen her younger sonnes, I meane, other creatures which are but her base-borne, couerings, as bucklers to defend, and as weapons to offend their foe: as shels to the fishes of the sea, knottie barks to trees of the Forrest, hard hides to the beasts of the field, stings to the Bees, bristles to Hogges, and to Hedge-hogs their prickles, rough haire to Bears, feathers to birds, scales to fishes, and fleeces to the sheepe: yea (as the ² oracle of nature further addes) stings to the Serpents, spurres to Cocks, horns to many beasts, teeth and tusks to Elephants and Bores, *arma vel adinuadendum vel defendendum*, their weapons of offence, or armor of defence, as he speaketh: this mother hath brought forth man (though not her eldest sonne, yet the beginning of her strength, the excellencie of her dignitie, and the excellencie of power) vnweaponed, vnarmed, vnfenced, and naked saith *Plinie*, as the God³ of nature first created him, and since⁴ returneth naked into the womb of his mother the earth, as naked as he came from the belly of his mother: yea, *nudissimum omnium animalium*, most naked of all liuing creatures: as one⁵ noteth, to shew, that this his mother bare not him, ⁶like

Jeremie,

1 Act. 12.

1 Plin. nat. hist.
lib. 7. proem.

2m Arist. lib. 3.
de part. animal.
cap. 1.

3 Gen. 2. 25.
4 Job. 1. 21.
5 Eccles. 5. 14.
6 Arist. lib. 3.
de generat. animal.
cap. 4.
7 Jer. 15. 10.

*Jeremie, a contentious creature, and a man that striveth with the whole earth: but εἰς εἰρήνην, that sonne of peace, Luk. 10. 6. to haue peace, and if possible, that peace with all men. At whose birth she seemes to say to her sonne of peace, as spake Christ to the raging sea, Peace and be still, Pax huic proli, peace be to this sonne of peace. In my frame of thy bodie I haue taught thee to be ἡσυχῆς κτίον, a peaceable liuing creature: peace I leaue with thee, my peace I giue vnto thee. And sith indeed bodies she hath giuen creatures sutable to their soules, (as Galen teacheth) the frame whereof and position is correspondent to the feature of their minds & disposition: as, the Horse because he is noble spirited and couragious, strong hooves as hard as flint: the Lyon because he is magnanimious & stout, fenced him with teeth and pawes: the Bul with hornes, which he sets vp on high and lookes with a stiffe necke: and the Bore with tuskes, which are ἑπὶ τὰ ζυμυτὰ, their naturall weapons: but to the heartlesse Hart, the Doue which is peaceable, and Hare which is a timorous creature, hath she giuen an vnfenced bodie, (for thus εἰς δὲ δειλὸν ἄπλιν ἢ φύσις, ἐπὶ ἀλκιμον ἐγύμνασεν,) neither hath nature armed the fearefull and quiet, nor vnarmed the cruell creatures: *Os homini sublime datum*, as he speaketh, Mans countenance being framed vpward and erect, sheweth his affections should be on things not on earth but ^a aboue, on his mother Ierusalem aboue, where is such a vision of peace, that the citizens of that common-weale are of one heart, and soule and like brethren dwell together in vnitie. His countenance so comely, and his aspect so amiable, (as Pope ^a *Gregorie* seeing once the face of an Englishman, said, he was *Anglus quasi Angelus*, English as it were Angels-like, because his face like ^b *Stephens* shone like the face of an Angel,) like a glasse representeth the image of his soule, how amiable and louely it must be: which but looking thorow this glasse window of the visage, leaues there such a luster and reflexe of her beautie. The smoothnesse of his bodie betokeneth nothing lesse then the roughnesse of his mind, as the vnarmednesse of that, neither the bearing armēs of this: for though nature hath giuen him an hand, which (as these two Fathers of ^c Philosophie and ^d Phisicke note) is both horne and*

hoofe,

^r Galen. *infra*.

^f Lib. 1. de vsu part. hum. corp. cap. 2.

¹ *Quid lib. 1. Metam.*

^u Col. 3. 1.
^x Gal. 4.

^a *Bohem. lib. 3. de mor. gen. cap. 25.*
^y *A. 6. 15.*

^z *Arist. lib. 4. de part. animal. Ep. 10.*
^a *Galen. loco cit.*

b Galen, *ibid.*

c Arist. *lib. 1. polit. cap. 2.*

hoofe, sword and speare, yea all weapons vnto him, because it can take and handle all weapons of nature, and make any armor by art: yet seeing as the ^b one auereth, he is *ἄνθρωπος εἰρήνικος* ^c πολέμιος, a peaceable and ciuill creature, he is but (as the ^c other teacheth him) to take these weapons into his hand through wisdom and prudence for his better regiment of ciuill affaires, and that as a magistrate and Gods minister of iustice he take the sword into his hand, to diuide iudgement aright, and giue euery one their portion of right in due season, lest if he take the sword as a magistrate of his owne mischiese, and minister of his owne malice, he perish with the sword, and like *Saul* at the least fall vpon his owne sword: and though authoritie hath armed him as a publike person for iustice, yet nature hath vnarmed him as a priuate man for reuenge, that as *man* he haue peace with al men, *Heb. 12*. Wherefore as the Apostle held some the glasse of nature to behold their long haire, and sent them to her shop to cut it for shame of men, *1. Cor. 11.14*. so may I bid man behold his owne naturall face in a glasse, and send him no further then to his owne shape, to cut off all brutish asperitie and roughnesse, lest he become a shame-kin of mankind. And doth not nature it selfe teach ye, that if a man haue a cruell mind as well as long haire, it is a shame vnto him? Howbeit, if nature as *man* cannot dissuade him from taking the sword, fith she hath giuen him no armor of defence, yet might religion as a Christian perswade him to put vp his sword into his sheath, seeing it prescribes him no weapons of offence. For howsoeuer as a priuate man, it bids him take armes, *Ephes. 6.13*. yet is it but the armour of defence, not any weapon of offence saue the sword of the spirit: it is but the complet armor of God, & weapons of his warfare, not carnall but spirituall, *2. Cor. 10*. to cast down not withholders but *holds*, not imagined wrongs, but his own imaginations; and things exalted not against him, but the knowledge of his God; to fight not so much against flesh as spirits; *principalities*, not Princes; not the powerfull, but powers; nor gouernors in the world, but *worldly gouernours*, which are princes of the ayre: that if he put an helmet on his head, it be of saluation to keepe it from offence, not of destruction to plot his reuenge.

revenge. If he gird about his loines, it be with the *girdle of veritie*, not *seueritie*, with his sword vpon his thigh to execute his vengeance. If he shooc his *feete*, it be with *peace* as with wooll, and with *patience* as with lead, to be slow to wrath, not with the wings of report to be swift to shed bloud. If he take the shield, it be of faith and patience, to quench all the fierie darts of the wicked, not of resistance to withstand iniurie. And if he take the sword into his hand, it be the sword of the spirit, to cut away the sinne and the wrong, not of reuenge to cut off the sinner.

Neuerthelesse, if thy bodily nakednesse by nature, cannot as man vname thine affections of reuenge, nor thine armour of religion as a Christian defend thee from offence, yet if in thy swelling furie thou behold but thy naturall, or vnnaturall face rather in a glasse, in shame of thy disfigure thou wouldst go thy way from wrath, and neuer forget what maner of one thou art.

For *Licet ora ipsa cernere iratorum, quorum ora, facies, vultusq, mutantur*, as *Tully* speaketh: If the angrie and wrathfull man

Lib. 1. Offic.

would but behold his owne face how deformed it makes his visage, *nulla alterius indigeret admonitione*, he needed none other

(saith *Crysostome*) but himselfe to reprove him. For indeed

Homil. 25. in Ioh.

no affection hath (as *Seneca* noteth) a more vgly and il-fauoured face, when the haire stand like bristles and stare most hor-

Lib. 3. de ira, cap. 4.

ridely, the eyes flash like lightning, and sparkle fire, the temples frowne with wrinkles, and gloome with cloudie browes, the nostrils snuffing with disdain, the teeth gnashing like a dogge, & *inter se acietati*, and whetting one another like the grinning of a Bore, or grinning of a Dogge, the cheekes swelling like a bladder puffed with the wind, the countenance truculent and fierce, now pale as death the bloud retiring, presently red as a Turkie, it returning: the veines swelling with heate of the bloud, the breathing thicke panting with sighes, the lippes trembling with threats, the tongue faltring with abrupt and imperfect speech. From which palsey of anger, they fall into the *Epilepsia* and falling sicknesse of reuenge, *ut cadant ipsi vel potius in alios incidant*, that they fall downe themselues dead, or rather fall deadly vpon others. Which deformed face of anger when

g Dial de ira co-
hab.

^g Plutarch obserued in other men, lest he should seeme terrible and vncouth to his friends, wife, children and family, he bids his boy hold him a glasse in his anger, that beholding his deformity as women do their spots, hee might correct his countenance thereby.

h Jbid.

We reade it fabled in that^h author, of the Goddesse *Minerva*, that playing on a pipe which blew vp her cheekes, and being checked by a Satyre, saying, *That visage be seemes thee not, lay away thy pipe*, obeyed him not then, but beholding her misshapen face in the riuer as in a glasse, threw it away in greater anger,

I procul hinc dixit, non est mihi tibia tanti,

Vt vidit vultus Pallas in amne suos,

i Ouid. l. 3. de art.

saith the Poet. And many angry men which haue not beleueed it by report, by beholding their face in a glasse haue bene pacified and appeased: *Quibusdam iratis profuit aspexisse speculum,*

k Senec. l. 2. de ira
ca. 38.

as ^k *Seneca* obserued, whose strange and sudden alteration of countenance hath so affrighted them, that they knew not themselves, as said the said Poet,

l Ouid. ibid.

Vos quoque si media speculum spectetis in ira,

Cognoscet faciem vix satis vlla suam.

And how little of their inward deformitie in mind (saith *Seneca*) did that image reflect and the glasse represent? *Qualem intras putas esse animum, cuius extra imago tam fœda est?* what a one within dost thou thinke is the mind, whose outward face, is so deformed? How much more within the breast lies there a more terrible countenance, a more cruell aspect, a more ugly spirit, and a more deformed face? For if the whited tombe and painted sepulcher be so ill fauoured without, how filthy may we thinke is the iniquitie and dead bones of rancor and rottenness within? If the mind it selfe could be shewed, and shine thorough any matter transparent, *Intuentes nos confunderet*, it would confound vs with shame when we beheld it, and as she seeing her misshape and monstrous metamorphosis in a wel, started with affright, *Sese exterita fugit*, it would for feare runne away from her selfe. Whose foulness and disfigure if through bones and
flesh

flesh with other impediments it seeme so great and monstrous,
Quid si nudus ostenderetur? what if she were bare of these fig-
 leaues that her nakednesse might appeare? Surely she would be
 ashamed with *Eue*, and like the deformed woman loath while
 she lookes on her selfe in a glasse. Thus wrathfull anger leaueth
 man quite dead in sinne while he liueth a sinner: thus maketh it
 the liuely image of God that anatomie of sinne, *Rom. 3.* ta-
 king the feare of God from before his eyes, filling his mouth
 full of cursing and bitternesse, vsing his tongue to deceiue, put-
 ting Aspes poison vnder his lips, making his feete swift to shed
 blood: and when he is thus dead in trespasses and sins, she puts
 his filthinesse and dead bones in a whited tooombe and painted
 sepulcher. Thus all his members (as the Psalmist speakes) are
 out of ioynt, and from head to the foote, nothing but wounds
 and swelling and sores full of corruption, thus are all his mem-
 bers weapons of vnrighteousnesse, to serue sinne and reuenge
 in the lust thereof: as if man with his members were nothing
 but *corpus peccati*, that dead body of sinne, *Rom. 6. 6.* fit for the
 graue and pit of destruction. For as the corporall sicknes is most
 dangerous, and declining to the first death of the body, which
 maketh the sickmans face most vnlike it selfe, as *Plutarch* out
 of *Hippocrates* hath obserued: so the spiteful angrie man, sith he
 changeth his liuely colour of countenance into the palenesse
 of death, doth argue to others, and might to himselfe, that his
 soule is very heauie and sicke vnto the second death, of whom
 I cannot say, The maide is not dead but sleepeth; but like the vo-
 luptuous widdow (*1. Tim. 5. 6.*) diuorced from her God by the
 death of grace, she is dead in the spirit while she liueth in the bo-
 die, and her *σῶμα* is but *σῆμα*, her bodie but a sepulcher, where-
 in (as our Sauour speaketh) she dead doth burie her dead, *Mat.*
23. 27.

*m Dial. de ira
 cch. b.*

Wherefore if this swelling one against another condemned by
 Saint *Paul*, be so deformed in the conception of malice and
 trauell of mischiefe, how vgly (may we thinke) is reuenge the
 monster it selfe at the birth, when they bring forth vngodlinesse
 in the field? Neuerthelesse if beholding thus thy naturall face
 in a glasse, thou blushest not at thy selfe, but going thy way

n 1. Corint. 4. 6.

o Orat. 1. de re-
cancil Monach.

forgettest immediately what manner of one thou art: yet if thou wouldest view thy soules face in the glasse of Gods word, and looke into the perfect law of libertie, *James 1.25.* thou shouldst find therein like that in the law, *Exod. 38.* as a glasse to shew thee her spots, so a lauer of liuing water to wash away her filth. And certainly, if as *Gregorie Nazianzen* often read *Jeremies Lamentations* to coole his heate of pride in the sunne-shine of prosperitie, thou woldest in thy heate of anger and fire of wrath but reade the lamentable end of those reuengers, *Ammon, Moab, Seir, Idumea* and the *Philistims*, *Ezek. 25.* it would allay thy heate, if not set on fire of hell, and abate, yea turne thy sharpest edge of reuenge, if not desperate to run headlong on the pikes of Gods displeasure.

p Li. 2. conf. c. 12

q Lib. 2. cap. 2.

We reade of Saint *Austine*, that being prone in his youth (as he ¹ confesseth) and ready to coole his lust with the act of vncleannesse, preuented by grace he was warned by a voice from heauen, saying, *Take up and reade, take up the Bible and reade:* whē being directed by the finger of God to that sentence of Saint *Paul*, *Not in chambering and wantonnesse, Rom. 13.13.* he so beheld in this glasse the foule face of his soule, that it was a lauer also of pure water to wash it of this vncleannesse. And if when thou art readie to satisfie thy lust in the heate of reuenge, thou wouldest but looke her face in the next sentence of *S. Paul*, *Neither in strife and enuying*, if thou wert not past grace, it would make strife against thy strife; enuie thy enuious mind, hate thine owne hatred, and maligne thine owne malice. Or if thou request a comment on that text, that *Father* doth aduise thee to reade the first Epistle of Saint *John*, wherein charitie and loue is most commaunded, and in no Epistle (as he speaketh) more commended. For though the whole Scripture be an Epistle from God to man, to loue the one aboue all, and the other as himselfe, *Math. 22.* yet *nulla hac Epistola ardentior est ad commendandam charitatem*, no Epistle is there more earnest and hotter for loue (as he speaketh) then this of the beloued Disciple, who leaped so on the breast of Christ Iesus, that he seemed to sucke the teates of his loue. In which perfect law of libertie, yet must thou not looke, as that foole in Saint *James* be-
held

r Tract. 5. in epi.
Ioann.

f Greg. l. 4. ep. 84

g 1. 1. 1. 1. 1. 1

h Tract. 8. in ead.

held his naturall face in the glasse, to forget when thou art gone what manner of one thou wast: but as the framers of the Iewish Cabala addethis Selah to their reader at the end of euery sentence, *Reputa apud te*, consider what thou readeest; so must thou therein at euery period and precept of loue remember that Selah of our Sauour, *Let him that readeth consider it*, *Mathew 24.15.*

But if thou be of that gracelesse spirit, that with * *Julian* the Apostate thou answerest ἀνέγνω, ἔγνω, κατέγνω, I haue read, vnderstood, and disallow it: I must answer thee as *Appollinaris* did him, ἀνέγνω, ἀλλ' οὐκ ἔγνω, εἰ γὰρ ἔγνω, οὐκ ἂν κατέγνω, thou hast read it indeed, but not vnderstood it, for if thou hadst, thou wouldst not haue disallowed to obey it; yet if thou dashest this glasse against the wall for shewing thee thy spots and blemishes of the mind: if through pride of the flesh and worldly reputatiō thou refuse this humilitie of the spirit, and as * *Balaam* the blind Seer beat the Asse, for seeing the Angell staying him from going to curse, which himself did not see: so thy worldly wisdom checketh this * *foolishnes of preaching*, for shewing thee this Angell which might stay thee from reuenge; yet must thou thus be * *a foole that thou maist be wise*, seeing this foolishnesse of God condemnes those wages of vnrighteousnesse in worldly wisdom, as the Asse speaking with mans voice forbad the foolishnesse of the Prophet, 2. *Pet.* 2. 16. *Vincamur quò vincamus*, let vs here be conquered (saith a * *Father*) that we may ouercome; seeing *hic vinci quam vincere est prestantius*, in this cause to loose, is to winne the victorie, as * *Chrysostome* auerreth. Go not forth to fight, and thou hast wonne the field: striue not, and thou art crowned: make thine aduersary admire thine inuincible patience, that he may report himself without fight to be ouercome of thy long-sufferance and longanimitie. And this is indeede the life of loue, and soule of Christian charitie, To loue of whom it is hated, to honour of whom it is contemned, to blesse of whō it is cursed, and to do good vnto him of whom it is persecuted & wronged, saith * *Austin*, if he be not the putatiue father of that book. For these are the true proprieties of loue, saith Saint *Paul*, it is patient, it is courteous, it seeketh not her owne, it enuieth not,

* *Sermon.* 45. c. 17

v *Numb.* 22. 27

x *1. Corint.* 1. 21

y *1. Corint.* 3. 18

z *Nican.* orat. 3. de pace.

a *Homil.* 85. in *Math.* 16.

b *Lib. de amicit.* ca. 16.

c Lib. 5. super
Lut. 6.

d Rom. 8. 29.

e Ioh 11. 33-35.
f Rom. 12. 15.

g Homil. 53. ad
pop. Antioch.

h Sermon. 61. in
Cant.

i 1. Pet. 3. 17.

k Luk. 23. 41.

not, and it is not prouoked to anger, 1. Cor. 13. And if it be patient faith^a *Ambrose, debet patientiam verberanti*, it must turne the other cheeke to him that smiteth, *Mat. 5.* If it be curteous, it must not render rebuke for rebuke, 1. Pet. 3. 9. If it seeke not her owne, it must not forbid to take the coate also, *Luk. 6.* If it enuy not, it must not hate her enemy, *Leuit. 19.* If it be not prouoked to anger, it must not be angrie without a cause, *Mat. 5. 22.* and if it endure all things, it should not resist iniurie, *Vers. 39.* Which saying if it seeme so hard to flesh & bloud, that she cannot heare it, the Apostle sweeteneth her bitter potion with fīue comforts and counterpoisons, 1. Pe. 2. For first this is thank-worthy and acceptable to God, if a man endure grieve, and wrong suffering wrongfully. And if this hope of reward cannot induce vs, let vs secondly consider, that it is exacted as a dutie, for hereunto are ye called to be^a like the image of his Sonne, and conformable to your head. For what disproportion should this be, that in the heads passion, the members should haue no cōpassion? What analogie that the head should be crowned with thornes, *Mat. 27.* and the members be crowned with rose-buds? *Wisdom. 2. 8.* What reason, the head^a should haue that dolefull sympathie, to weep with them that weepe, and the members that Stoicall apathie, to feele no grieve and sorrow: or rather that antipathie mentioned of some by^a *Chrysostome*: To reioyce with him that wept, and wept not with his eyes alone, but with all his members tears of bloud, and droppes of sweat? as^a *Bernard* speaketh. And if his most pathetical crosses cannot crucifie vs with Christ which are Christians, yet seeing thirdly, he suffered for vs, what reason but like *Paul* we suffer for Christ, who hath left vs an ensample to follow his steppes to mount Caluarie? And this so much more willingly should weⁱ suffer with Christ, because when he did no sinne, neither was there found any guile in his mouth, with the good^k theefe we may truly confesse, that we are indeed righteously here on the crosse of wrong-suffering, and receiue things worthie of that we haue done, but this man hath done nothing amisse. And if thou doest hope for reuenge, thou must commit with *Dauid* thy cause vnto God the Iudge of right, as Christ committed it to him that iudgeth righteously: who seeing he

he is the auenger, the auenger of Israell, *Psal. 94. 1.* he will in due time shew himselfe clearly, though the wicked; the wicked do long triumph, though they speake disdainfully, and make such proud boasting, though they smite downe his people and trouble his heritage, though they murther the widow and put the fatherlesse to death, and say, Tush, the Lord shall not see, neither shall the God of *Isaak* regard it: though they gather them together against the soule of the righteous, & condemne the innocent blood, yet at the last iudgement shall retorne to iustice, to render tribulation to them that trouble you, and to you which are troubled, rest, *2. Thes. 1.* And when the Iudge of the world shall exalt himselfe to render the proud after their deserving, then will he recompence these men their wickednes, and destroy them in their owne malice: yea the Lord our God shal destroy them. Till which time of iudgement, we must put vp our sword of reuenge into his sheath (as I said) of patience, and of long-suffering, and commit our reuenge to whom we committed our reward, our hope, and our hauen of rest: whereto till then like his disciples on the lake, must we saile with a contrarie weather of *doing good for euill, Mat. 5. 44.* So sailed the maister and Pilot of his ship against the raging and tossing waues of *Judas*: for when they went about his death and temporall destruction, he went about their life and eternall saluation: when they crowned him with thornes, he strove to crowne them with glorie: when they gaue him vineger to drinke on a stalke of Hyssope, he gaue them his blood to drinke, to purge them with Hyssope as *David* speaketh, and make them whiter then snow, *Psal. 51.* Thus sailed the Apostles and mariners themselves: we are persecuted and buffeted, and we suffer it, *1. Cor. 4.* and thus all passengers bound for heauen the hauen of their hope, and harbor of their rest, like *Pauls* mariners, *Act. 27.* must keepe a straight course, though wind and weather be contrarie, *do good to them that hurt you, Luk. 6. 27.* Wrest not then this sword of reuengeance out of his hand to whom vengeance belongeth, lest thou grieue and make sad the spirit of God, *Ephes. 4. 30.* Even bloudthirstie *Esau* would not be auenged on *Isaak* so long as his father was aliue, lest it should grieue old *Isaac*, and

R

bring

/ Dan. 7. 22.

m Ios. 3. 10.

n Deut. 32. 40.

o Mat. 25. 34. 41.

p Mat. 8. 9.

q Ier. 23. 9.

r Ephes. 3. 10.

s Iam. in Gen. 1.

26.

t Eph. 4. 24.

bring his gray head with sorrow to the graue, *Gen. 27. 41.* And must lesse must thou avenge thee to grieue the holy spirit of God who hath begotten thee, lest thou bring not the ¹ auncient of dayes to his graue, who is the ² living God, and ³ liueth for euer, but thy selfe to *Sheol*, the graue of hell, and pit of destruction.

Thou sayest, thou wouldst beate and kill such a foe, if it were not for his maister whose cloth he weareth, and whose cognisance he beareth. And how darst thou murder or beate his seruant whether blessed or cursed, whether of the ⁴ right hand or left, whether like the ⁵ Centurions seruants of going or coming, go ye cursed, or come ye blessed, (for these ⁶ also are his attendants to serue him) which beare his badge, yea the very image of himselfe? How darst thou clippe the Lords coine, and deface that image and superscription, which his owne finger hath stamped on them, whether pure or reprobate siluer, whether currant gold or counterfeit slippes, seeing he hath such compassion on them, that he will avenge the bloud of all his seruants, *Deut. 32. 36.* and *34.* Neither must thou thinke it more lawfull to beate or misuse *minimum sanctorum*, as the ⁷ Apostle speaketh, the least in his kingdome, *Mat. 11. 11.* though he were *blacke* as the spouse speaketh, euen the scull in his kitchen, and of scouring of all things: for whatsoever is done to the least of his, he counts it done to himselfe, *Mat. 25.* yea the but touching of them, is the touching of him, yea of his dearest part, his eye, and of that the most precious peece, the very apple of his eye, *Zac. 2. 8.* Nay, if thou knewest him to be a vessell of earth and drosse to dishonour, and not of gold and siluer to the honour of his maker, yet how darest thou dash him in peeces like a potters vessell, seeing he beareth the image of him that created him: I say, the image of God that created him? For though when first he coyned man of the earth, and stamped vpon him his owne image, of essence to be a nature eternall and spirituall in soule: and of the *qualities* of ⁸ holinesse and righteousness, whereby he is partaker of the diuine nature, *2. Pet. 1.* and of his attributes of power to be his Viceroy in this inferior world, *Gen. 1. 26.* *Psal. 8. 6.* Though I say, when he first stamped

ped this three-fold image on man, *Gen. 5.* 1. man by his fall * de-
 faced that of holinesse and righteousness, and imprinted his *owne*
 image of another stampe, which was vnrighteousnesse and im-
 puritie in his posteritie, *Vers. 3.* yet in respect of the two other
 parts of this print, *spirituall eternitie* of soule, and *powerfull soue-*
raintie in bodie ouer creatures, every man without exception
carrieth the image of God, 1. *Cor. 11. 7.* and though he be but
 brasse and (as I said) reprobate siluer: *Quilibet effigiem Cesaris*
assis habet. Every asse and idiot hath the image and superscrip-
 tion of this heauenly *Cesar* and Emperor of the world. Which
 seeing by man-slaughter and murther, by wrath and reuenge,
 thou wholly doest deface, as his essence to thy power of eternall
 being, in killing his body, though thou canst not kill his soule:
 as it is of those diuine qualities, by blasting his fruit in the blade,
 and cutting off his growth and ripening in holinesse and righ-
 teousnesse to the image of him that created him, *Col. 3. 10.* And
 thirdly his soueraintie and Lordship that his kingdome ouer
 creatures by thy meanes is now departed from him. This shold
 so bridle thine hand from breaking downe this image, as it
 kept * *David* from laying hands on *Saul*, because he was the
 Lords annointed. We reuerence and dare not deface the kings
 picture in which his resemblings, and disposition, & maiestie is
 but partly deciphered, and how then may we aduenture to de-
 stroy man, who as * *James* speaks *is made after the similitude of God*,
 in essence, and qualitie, and power of his creator? And this if
 thou doest, what may we thinke, but that as *Sathan* shewed
 his hatred to God, when he destroyed Christ the * *image of the*
inuisible God, and * *the engrauen forme of his person*: so thou ha-
 test him that did beget, when thus thou defacest him that is be-
 gotten, 1. *Ioh. 5.* What can be imagined, if charitie were thy
 Iudge, but as the *Pardale* sheweth her malice to man, when in
 wrath she teareth that paper wherein she seeth his picture: so
 thou bewrayest thy hatred to God, when thou destroyest man
 wherein thou beholdest his image, 1. *Ioh. 4.* Wherefore as he
 said of the body of wicked *Iezabell*, Let vs vse her honourably,
 for she is a kings daughter by procreation, 2. *King. 9.* so must thou
 not dishonorably misuse man how wicked soeuer, sith he is the

* Eph 4. 24.
 Col. 3. 10.

* 1. Sam. 24. 7.

* 1. Tim. 3. 9.

* 2. Col. 1. 15.

* Heb. 1. 3.

* Basil serm. de
 ira & inuidia.

King of kings his sonne by creation, *Esa. 64.* but as the Apostle spake of the Iewes though apostates, he is *to be beloued for the fathers sake, Rom. 11. 28.*

Howbeit, if neither the view of thy face in a glasse can make thy wrath blush as a man, nor thy looke in the perfect law of libertie, as in a myrror can change thee into the same image, from malice to mildnesse; from enmitie to amitie, from furie to friendship, from glorie of nature to glorie of grace, as by the spirit of the Lord: but with bloudy *Lamech* still in thy rage thou doest outrage, I wold slay a man in my wound, and a yong man in mine hurt. If *Sain* be auenged seuen fold, surely *Lamech* seuentie times seuen-fold: yet when thus thou hearest thy self out of tune, out of concord and harmony of loue, I wish before thou go forth to reuenge, with *Clinias* the Pythagorean, or with *Achilles* in the *Iliad*, thou woldst *pulsare citharam*, like the Psalmist call for the merry harpe with the lute, that the concord of it may drowne that discord with thy brother, and the harmony of its strings tune the affections of thy mind and heart-strings which now iarre with thy neighbor. For as *David* by playing vpon his harp draue the euill spirit of frenzie from *Saul* that was vpon him: so an instrument of musicke, or if thou canst not play, singing of a Psalme of *David*, will expell the euill spirit of furie that rageth in thy mind: *ψαλμοι χαλίου ψυχῶν. βασιλεὺς οἱ εἰρήνης*, or a Psalme of *David* saith S.^r *Basil* is mirth of the mind, tranquillitie of the soule, a white wand or the embassador of peace, a ruler of the affections, a procurer of charitie, and reconciler of loue, a composer of strifes, and bridler of rage: neither is there any so troubled in mind, and disturbed in thought, which if he take the Psalmes, may not straight be appeased. For hereby all perturbations and impetuous affections of the mind, which ouer-rule men many wayes in this life, are quite rooted out. And herein *ὁσπὶς ἐν κοινῷ ιατρείῳ*, as in a common Apothecaries shoppe may the furious man find oyntment of loue more sweet and precious then the oyntment of *Aaron*, which the dead flies of malice, hatred, and enuie cannot cause to stinke, nor putrifie the oyntment of this Apothecarie: so plentiful is this shoppe of loue, and boxe of Spikenard, that as it is

the

the store-house of the lawe, so it is annointed with the oyle of gladnesse about his fellowes. And when thou art wrathfull and raging toward thy enemy, ⁱ *Stbanasius* aduise- ⁱ *Opusculum Psal.* thee to reade often the seuentie first Psalm as a medicine for thy disease.

Now if nothing I haue said can mitigate thy rage, but to the field thou wilt go, and like that brauing challenger of *Gath* thou desirest a combat and defiest thy foe, why boastest thou in thy wickednesse, O man of power? What wilt thou do, O mightie man (saith ^h *Austine*) what wilt thou do? thou keepest a great bragging; thou wilt, yea that thou wilt, kill a man: *Hoc & Scorpium, hoc & una febris, hoc & fungus malus potest*: Alas poore brags, a Scorpion can do this, this one feuer, or the snuffe of a candle could effect. One kernell of a grape could choke ^e *Anacreon*: the yolke of an egge could stifle *Sausseius*: a fish-bone *Tarquinius Priscus*, a peare *Drusus Pompeius*, an haire in his milke *Fabius* the Senator, a smoke *Catulus* the Orator, the hot sun *Chrysostome*, and a crumme of bread *Goodwin* Earle of Kent. *Hucine redacta est omnis potentia tua ut uno malo fungo coequetur?* Is all thy bragging power come to this (saith ^e *Austin*) that its but equall with the smell of a snuffe, with the sting of a Scorpion, with the fit of a feuer, with the stone of a grape, with the yolk of an egge, with the bone of a fish, with a peece of a peare, with an haire of the head, with the smoake of a fire, with the heate of the Sunne, and with a crumme of bread?

Heare therefore thou man of blood, who like those blood-thirstie votaries in the Actes, swearest thou wilt neither eate nor drinke till thou hast killed, till thou hast eaten vp thy brother as it were bread, and quenched thy thirst with his blood. Harken O man of reuenge, who proclaimest with that voice of vengeance, *I will do to him as he hath done to me*, I will recompence euery man according to his workes: and wresting that *legem talionis, Exod. 21. 24.* threatnest before heauen and earth that thou wilt haue life for life, eye for eye, tooth for tooth, hand for hand, foote for foote, burning for burning, wound for wound, and stripe for stripe, though it was but giuen by a fooler: like ^e *Ctesipho* the wrastler, who would not put vp a blow at the

heeles of an asse, but like an asse kickt her again with his heeles, Know thou assuredly, that as *Lamech* slue a man in his wound, or as the Hebrew readees it, *למך* to the wounding of himselfe, that is, the wounding of his owne conscience (saith *Ferrius*) and hurt of his soule, *Gen. 4. 23*: so thou art a man-slayer both of him and thy self, seeing after it thou abidest in death, *1. Ioh. 3. 14*. Thus reuengefull wrath *dat pœnas dum exigit*, with her owne staffe is she beaten (saith *Seneca*) while she beateth. *Et deprimens quem mergi nisi cum mergente non possunt*, striuing like a millstone about his necke to drowne him which cannot be drowned without the drowner also. For as we reade in *Aristophanes* of the earthen pot, which by dashing against another pot, burst it selfe in peeces: so we forgetfull of our weaknesse, *ad frangendum fragiles consurgimus*, while we dash our brittle bodies one against another, both these earthen pots are shiuered to scraps: and therefore woe to the potsheard that striueth with the potsheards of the earth, *Esaï 45. 9*. Thus as strongest poison first breaketh the vessell which holds it before it hurt another: so anger (saith *Eliphaz*) doubtlesse anger killeth the foolish, and enuie slayeth the ideot, *Iob 5. 2*.

*v Li. 3. de Ira. 5
in Cap. 3.*

v Idem cap. 42.

v Ieremy. 18. 6.

a Io. Hu in hunc locum.

b Lib. 9. de hist. animal. cap 40.

c Li 11. nat. hist. ca. 18.

And therefore *David* (saith a writer) compareth his enemies to bees, *Psal. 118*, which as *Aristotle* and *Plinie* both obserue) by stinging others exentorate, and therewith shed forth their owne bowels, *Animasq; in vulnere ponunt*, and loose their liues by ther stinging. And it is as true in reuenge, she sailes with her owne wings, and dasheth on that rocke, whereon she makes shipwracke of faith and a good conscience. The reuenger like the bee, he hath a reaction or repassiõ rather, and receiveth the wrong that he hath done, *Col. 3. 25*, and while he seeks vengeance on man, finds vengeance of God, *Eccles. 28. 1*. While he shooteth his sting of reuenge, he doth euiscerate himselfe of those bowels of mercie, kindnesse, humilitie, meeknesse, long-suffering and forbearance, *Colos. 3. 12*. *Animamq; in vulnere ponit*, and looseth his soule in the wound of his foe. *Alium ledit extrinsecus & se vastat intrinsecus*, saith *Austine*, like the bees outward stinging he onely kils the bodie of his foe, but like her inward bowelling kils the soule of himselfe, and casteth both bodie

d Ser. 18. de ver.

Dom.

die and soule into hell fire. And therefore would *Chrysostome* e Hamil 68. ad pop. Antioch. haue vs be warned by the Bee, and by her example be weaned from reuenge: Doeſt thou not ſee the Bee (ſaith that Father) how ſhe dies by her ſtinging? By that liuing creature doth God teach vs that we wound not our brethren, for we do it through our owne ſides, and perchance like the Bee we hurt them but little, but we our ſelues ſhall be no more, no more then that creature.

Heare this alſo thou bloody ſtabber, who beyond the law of retaliation exacteſt not onely a tooth for a tooth, and an eye for an eye, *Deut. 19.* but like *Ioab* repayeſt a ſtabbe for a lie, a wound for a word: with *Lamech* for a ſmall hurt wilt ſlay a man, and not onely mete to them as they meaſured to thee, but an Ephah of wrongs for an Hin of iniuries, and (as *Baſil* out of the *Gospell* ſpeaketh) from thy ſeperfluitie of malicioſneſſe giue *meſuram ſuperfluentem*, a meaſure running ouer into their boſome. I wiſh thou wouldeſt learne of Chriſt our Sauour, who as a lambe before his both ſhearer and ſlayer, was ſo dumbe that he opened not his mouth to reuile when he was reuiled, nor ſo much as threatned when he felt the ſtab of their ſpeare, *1. Pet. 2.* But if thou wilt not learne clemencie of the Lambe of God, yet learne it for ſhame of crueltie it ſelfe, of the Lion of the field, who (as *Eliaſ* noteth) is ſo iuſt in his crueltie, that he keepes an equall meane and meaſure of reuenging his enemy: for though he ſee a man ſhoote at him and deadly purſue him, yet (as *Ariſtotele* and *Plinie* both obſerue) if the archer do not wound him, he neither wounds him if he catch him in his pawes, but ſhakes him onely without hurt, and throwing him downe when he hath thus affrayed him, lets him go free. And if thou wilt not be more cruell then crueltie it ſelfe, and from thy Brittiſh clemencie degenerate into more then brutiſh crueltie, at leaſt be as gentle as the roring Lion, who ſeemes here to exhort thee with that voice of the lambe, *Math. 11. 29.* Take my yoke on thee, and learne of me that am lowly and meeke to my foe. For there is none (ſaith *Laſtantiuſ*) who had not rather die then be transformed into any ſhape and feature of a beaſt, though he might retaine the mind of a man: and how

*f Orat 9. de ira
& inimic.
g Luke 6. 38.*

*h Li. 9. de hiſt. animal. cap. 44.
i Lib. 8. nat. hiſt. ca. 16.*

k Lib. 5. diu. Inſt. ca. 12.

much

much more is it wretched to haue the mind of a beast in the forme of a man, sith the soule so much excelleth the body? But alas, *Aspernantur corpora beluarum quibus sunt ipsi saniores*, they disdainfully abhorre the bodily shape of wilde beastes, who are themselues more sauage and cruell then they: and so much please themselues in that they are men, of whom they carrie nothing but the outware lineaments and figure.

Wherefore to conclude this point, which thou regardest not a point, if nothing that is said can end thy contention and reuenge, yet as the wise man aduise thee, *Remember thine end and thou wilt let enmitie passe*, *Eccles. 3. 8.* For like as when the bees fall out and fight among themselues, *Dimicatio iniectu pulueris tota discutitur*, the throwing of a litle dust vpon them (saith

1 Li. 11. nat. hist. ca. 17.
m. Lib. 3. de ira cap. 43.

Plinie) endeth all their deadly strife: so *cogitatio mortalitatis*, the thought of death (saith *Seneca*) the remembrance of this generall mortalitie by plague and pestilence, say I, which thus long hath toled for her last gasp, & might now (me thinks) ring out at last the death of all malice, might bury all wrongs in the graue of obliuion neuer to rise againe. And indeed, *Se de hoc mundo quotidie migraturum credere* (as *one* speaketh) to thinke this day of his strife may be the last of his life, is a common pe-

2. Atlas. Ioseph. de amicis. collat. 12. cap. 6.

remptory and killer of all iarres, & *omnium comprimet motus*, and will still the most turbulent sticklers. And howsoeuer the remembrance of dust and death cannot bridle the mightie buls of Basan, who set vp their horne on high, and speake with a stiffe-neck; but like those buls in *Plutarch*, *Ad pugnam se puluere conspergunt ut magis irritati ferociant*, sprinkle this dust of mortalitie on their faces to whet their courage to the combat.

3. De solent. col. mal.

And as the Lion beateth himselfe with his taile to set an edge on his wrath; so they remember their end to hasten their swift reuenge, like that *Lion* of might, who conquered the roring *Lion*. Let me loose my life with the Philistines, yet *iarn par accerrimum media mors dirimet* (saith *Seneca*) even now wil death steppe betweene these two hot spurres and part the fray. And though no remembrance of death could extinguish the memorie of iniuries betweene them, yet *iniectu pulueris*, cast but a litle dust of the graue vpon their heads, & then are they as quist

4. Iudg. 16. 30.

as a Bee, and now their hatred and their enmie is perished, saith *Sa-
lomon, Eccles. 9. 6.* But let vs (beloued Christian) who haue bet-
ter learned Christ, let vs leaue off wrath and let go displeasure,
before they leaue and let go vs at our death. Let vs die to our
malice, least it die to vs, and leaue as our bodies with the mete-
wand in the graue, so our soules with the rod of Gods wrath in
the lowest pit. Let vs bury it in our life, that at our death we may
go to our graue in peace, and in peace with all men. Let our
loue awake that sleepeth, and stand vp from the dead, that is in-
terred. And seeing a friend must *πρακτικὸν εἶναι*, as the naturall
man telleth Gentils, and friendship worke through, as the spiri-
tuall man teacheth Christians. Let our friendship shew it selfe,
ἵν' οὐρανὸν μὴ λαθάνῃται, a beneuolence not latent and lurking, but
patent and working in the deeds of reconcilement, and be re-
conciled not in word and tongue onely, but in worke and in
deede.

q Arist. lib. 2.
Rhetoric.
r Galat. 5.

r Arist. 4. 3. Eth.
6. 2.

3. reconcilement
intentionall.

Yet here (beloued) must we not stay in these *Sancta* and ho-
ly places of vnitie, where is but the candlestick of concord, and
shewbread of friendship: for there is a *Indas* that can not onely
kisse with his mouth, but embrace too with his armes and
workes of loue when his heart is farre from vs. And therefore
thirdly this agreement must enter into the heart the holiest of
all, where is the hidden Manna and hidden man too, the arke
of this testimonie, and the mercie-seate of reconcilement. For
as she said to *Sampson*, *How canst thou say, I loue thee, when thine
heart is not with me? Iudg. 16.* so how canst thou truly affect and
be friends with thy brother, who staying him in the *atrium* and
sanctuary of thy loue, shuttest vp thy heart from him, and scant
once a yeare admittest him into this holiest of all? The Lord by
his Apostle commaunds thee this last, but not least degree of
agreement, *1. Iohn 3. 18.* *Let vs loue not in word*, and like tre-
cherous *Ioab* by workes deny it; neither in tongue onely with
traiterous *Indas* to giue good words with our mouth, and curse
with our hearts: but as in deed against the former, so in truth,
that is, sincerely from the heart against the latter, saith *Lyra* on
these words: which is loue indeed out of a pure heart, *1. Tim.*
1. 5. Christian without dissimulation, saith *Paul*: brotherly with-

r Rom. 12. 9.

1. Peter 1. 21.

2. Tract. 6. in epi.

Joan

7 1. Corinth. 13.

2. August. lib 21

de ciuit. Dei. ca. 5

a Mathew 6. 1.

b Luke 14. 13.

c Ferm in 1. 102.

1. 18.

d Ruth 1. 16.

e 1. 10. 20. 27

f in 2. 10. 4.

out faining, from a pure heart feruently, saith ^v Peter. For though men, not onely speake with the tongue of men and Angels to their brethren, but euen giue all their goods to their enemies, yet (as ^v *Austine* out of Saint ^v Paul collecteth truly) if they haue not this feruent loue out of a pure heart, it profiteth them nothing, because though it be in deed, yet not *αληθεια*, in truth: not before God, who seeth their hearts, and knoweth their roote to be rottenesse; but before men, who iudging the tree by her fruite, are estspones deceiued with ^v apples of Sodome, that seeme ripe to be taken, but being rotten within, turne to ashes and smote when they are touched. Whereas then many exhibite their beneficence when their beneuolence is inhibited; some like the ^v Pharisees to be seene of men, and some like those ^v feasters to receiue the like againe: both these haue *opus non veritatem*, saith a ^v writer, they loue indeed before men, who looke on the outside, but not before God, who beholdeth the inside of the platter, whereas their left hand of worldly respect should not haue a finger in their giues of loue, nor so much as know (saith S. *Austine*) what their right hand of pure conscience and sinceritie; doth but as feruently to loue in God their friend, so hartily for God their foe, whose image and superscription he beareth. Which loue of God *aboue all*, seeing it begetteth the loue of our neighbor as our self, Mat. 22. like ^v Naomi and Ruth they will not be parted, but the daughter professeth to her mother as Ruth did to Naomi, Whither thou goest I will go, and where thou dwellest I will dwell, thy people shall be my people, and where thou diest I will die. And therefore as those paire of Turtle-doues or two yong Pigeons, were ioyntly a legall oblation for Christ, Luk. 2. so must these two both together be an Euangelical sacrifice of Christians, 1. John 4. 21. And if the one Doue come alone without her mate, she shal not be receiued into the ark of Gods rest, nether wil he put forth his hand to receiue her, vnlesse she bring an Oliue branch of peace in her mouth, and of peace with all men, Heb. 12. 14. Which two wings of charitie (to vse the words of Saint ^v *Austine*) seeing as ^v elsewhere he noteth, they are the two wings of the soule, which were giuen to that Eagle the Church of God, that she might flie from the Serpent

into

into her place, *Apoc. 12.* we should wish them the more, and pray with *David*, that we had the wings of a Dove, that we might flie away to the hill from whence cometh our helpe, and be at rest: because though these two be commanded loves, and so a burden, yet are they not *grievous*, but as wings they are light, *Mat. 11.* *g 1. Iohn 5.* saith the Dove that was couered with siluer wings, and her feathers like gold. *Onus est sed leue*, a burden they are, but a light one, saith *Austine*, and though commandements of God, yet *h Ser. 24. de ver. Apost.* not *grievous* to the godly: *Non pondus onerati, sed ala volaturi*, not burdens such as beastes do carry, but such as wings are to birds: *Portant illas in terra, & portantur ab illis in cælum*, if these wings wee carry here on earth, they will carry vs vp into heauen.

One tearmes them *Pedes anime*, the two feete of the soule, whereby she runneth the race that is set before her, and walketh in loue; on either whereof if she halt like lame *Me- 12. Sam. 4.* *phiboseth*, she shall fall in the way, or rather for her halting be turned out of the way. And therefore confessed *Paul* himselfe, that though he had the right foote of his soule, to loue God so dearly as to giue his body to be burned, and wanted yet the left foote of loue to his neighbour, it would profit him nothing, *1. Corinth. 13.* Teaching vs thereby to make straight steppes, not with one foote alone, but with both our feete, in following, as holinesse toward God, so peace with all men, least that which is halting be turned out of the way, *Hebr. 12, 13, 14.* Like the two blessed *Apostles Peter and Iohn*, they must runne to Christ *k Iohn 20. 4.* both together, though the loue of God like the beloved Disciple must runne before. For as the Apostle hath *shod* both our feet with the preparation of peace to run the way of his commandements: so this is the way through which thou must run vnto life, *That he which loneth God should loue his brother also, 1. Iob. 4.* 21, and that by good proportion, seeing we must not halt in the way, but make straite steppes with our feete, nor hoppe, but walke in loue, *Ephes. 5. 2.* and so walke, that not onely with *David* we runne *viam*, the common and Kings high way of his commandements and *royall law*, to blesse, benefite, and be beneuolent to our enemies, *Math. 5. 44.* but walke also like him

o Psalme 119. 35.
 p Stella narrat.
 in Luc. 3. 4.
 q Ferus in Math.
 33.
 r Exod. 12. 32.
 s Rom. 9. 3.
 t Ios. 2. 2.
 u Iudges 10.
 x 1. Kings 18. 4.
 y Esther 4. 16.
 z 1. Sam. 19. 8.
 aa 2. Sam. 17.
 ab Iohn 13. 37.

c Bern. ser. 3. de
 pacificat. Maria

d Ser. in Feria
 heb. p. 1. de
 pass. Dom.

e Aquin. & Pet.
 Mar. in Rom. 13.

in *semitis*, in the pathes thereof, which are the nearest and gainst way to heauen (not as more wittily then wisely some distinguish his Euangelicall precepts and counsels, for euen these *semita* are *mandata*, Psalme 119. 35.) that not onely we loue from our heart, but so *feruently* without faining, that as *Moses* willed it for the Hebrewes, *Paul* wished it for the Israelites, *Rahab* ventured it for the spies, *Indish* indangered it for Israel, *Obadiab* hazarded it for the Prophets, *Ester* for the Iewes, *Jonathan* for *Dauid*, *Dauid* for his countrey, *Peter* promised it for Christ, and Christ performed it, to lay downe his life for his enemies, Rom. 5. 6. so we also should walke in this path of loue; that as hereby we perceiued his loue, in that he layed downe his life for vs, therefore ought we to lay downe our life for the brethren, 1. Iohn 3. 16. then which as no man bath greater loue of heart then when he is willing to bestow his life for his friend, Iohn 15. 13. so if like Christ, who layed it downe voluntarily of himselfe without any taking it from him, Iohn 10. 18. for he died *Non quia meruit, nec quia laudatus prauoluit, sed quia ipse voluit*, not because he deserued, for he layed it downe for his sheepe, verse 15. nor because the Lew preuailed, for none could take it from him, verse 18. but because he was willing, for he layed it downe of himselfe: *Nec modo voluit & oblatus est, quia voluit oblatus est*, neither was he willing because to be offered, but was offered because he was willing, as *Bernard* elsewhere speaketh. If we could (I say) like Christ thus walke in loue of our hearts, we should be perfect as he is perfect, sith as *Paul* epitomizeth religion into faith and repentance, Hebr. 6. 1. and *Salomon* repentance into feare God and keepe his commaundements, Eccles. 12. 13. so our Sauour his ten commaundements into two of loue, Marke 12. 31. and the Apostle those two of loue into this one of louing our neighbour, Rom. 13. 9. to shew that this heartie loue of our foe is the castle-gate of religion, the staires of repentance, the tower and turret of faith, the watch of the feare of God, and the keepe of his commandements: all which are wholly kept and fulfilled in one word, which is this, *Thou shalt loue thy neighbour as thy selfe*, Gal. 5. 14.

Where-

Wherefore if offending in many things thou canst not fulfill the royall law it is so large, *vis compendium seruandarum omnium legum*? wilt thou haue (saith a Writer) a short cut to keepe all? *f. Ares in Rom. 13. 8.* *Monstrabo tibi Epitomen*, I will shew thee a compendious way: Loue thy neighbour, and thou shalt fulfill the royall law, *Iam. 2. 8.* and praise God (saith *Austine*) with an instrument of tenne strings: for as *Iames* said of him who failes in one point that he is guiltie of all, so contrariwise may I say, that he who fulfils this one point, in some sort is guiltlesse of all. And thus are we knowne to loue God when we loue our brother, and cannot before him assure our hearts, till our hearts be sure to the other. For as *lines* in a circle drawne to the circumference from the center, the nearer they come the center whence they first proceeded, the nearer needs must they come one to another, & the further off they go from it, the more are they distant one from another: so our liues in this great round, as they haue their first being from that indiuisible center of whom and to whom are all things, *Rom. 11. 36* so the nearer they come him in loue, the nearer must they needes in affection come one another. And as euery one that loueth his brother, loueth God also, and is borne of him: so he that hateth his brother, hateth God, and if he say he loueth him he is but a lyer, *1. Ioh. 4.*

Howbeit if through naturall deprauation and humane infirmitie, *surrupit ira Christiano*, anger (as one speaketh) stealeth on thy heart, and like that foule of the heauen catcheth away the seed of loue out of thy heart, (for *humanum est irasci, & utinam ne hoc possemus*) yet must it not be kept so long in thy breast, *ut fiat pridiana*, that it liue past a day, lest the mote of anger being fed in the night with the dew of suspition, become a beame in the morning, to put out the eye of reason. For seeing (as an heathen well resembleth it) Anger is like an head-strong horse, which must not haue the reines, lest he throw headlóg his rider: we had need curbe this heart-strong passion and perturbation of the mind, lest it carry vs headlong into mischief: and as we put bits in horses mouths, that they should obey vs, whereby we rule them in the right way, so *hunc frenis hunc tu compesce canem*, its mouth also like horse and mule without vnderstanding must

1 *Arist. lib 4.
Ethic. cap. 5.*

Exod. 32. 19
Num. 16. 15.

1. Sam. 19. 14
1. Ier. 6. 11.

9 *Hier.*

7 *Plat. Apoth.*

5 *Lib. 1. de ira
cap. 1.*

must be holden with bit and bridle lest it fall vpon thee. Which naturall edge and sharpe affection, seeing it is whetted and sharpened by Satan on the stonie heart of man, to wound the name or the person of his foe: therefore our^r maister of moralitie sheweth: *Why, against whom, how, when, and how farr*: it may be drawne and vntheated. Why: in the offence of God, and defence of goodnesse: as ^m *Moses* waxed hot against Israel for their idolatrie, against ^r *Korah, Dathan, and Abiram* for their conspiracie, ^{*} *Elias* against Israel for their Apostasie, ^r *Ieremie* against the Iewes for their impietie, and Christ looked angerly on their children for their obtinacie, *Mark. 3. 5.* Secondly, if thou wouldst know *against whom*, though thou carry this sword of anger in the sheath of thine heart, yet like the minister of iustice (*Rom. 13.*) must thou draw it against not the good and them that do well, but the bad and them that do euill. And thus did holy *David*: Do not I hate them O Lord that hate thee, and am not I grieued with those that rise vp against thee? yea I hate them right sore, as though they were mine enemies, *Psal. 139. 21.* I saw the transgressors, and was grieued because they kept not thy law, *Psal. 119. 158.* I will set no wicked thing before mine eyes, I hate the workes of vnfaithfulnesse, there shall no such dwell with me, *Psal. 101.* And thus may we be angrie against sinners, no not so much the man as his manners, as hereafter shall be shewed. Thindly, *how* it must be spent, not in fume, like the foaming sea, that cannot rest till it cast vp mire and dirt: for this anger is *furor brevis*, a short madnesse, as he ^r speaketh, and onely they differ (saide wise ^r *Cato*) in continuance of time. For whereas there be two kinds of madnesse, one of the head which makes men run out of their wit, and another of the heart, which puts them out of their right mind: these angry men hauing neither the wit to gouerne, nor the mind to be gouerned in this passion, are the maddest of all other: seeing (as ^r *Seneca* noteth in them) they haue the same signes and tokens that mad men haue, and this mist of anger so darkeneth their eye of reason, that it cannot discern things that differ, but as objects though little in themselves, thorough a thicke cloud seeme bigger then they are indeed: so whatsoeuer moate the eye of anger thorow cloudie

cloudie browes beholdeth in a brother, seemeth no lesse then a beame. For as ^a *Pliny* noteth, *Oculos in comitiali morbo apertos nihil cernere animo caligante*, that the eyes in the falling sicknes though open see nothing, when the mind is darkened and dim-fighted: so in *comitiali morbo ira*, as one ^b tearmes it, in the falling sicknesse of anger wherein they fall on others, men haue like those Iewes eyes and see not the right, as eares and heare not the truth, but their minds being blinded that they see not Satan euer boweth downe their backe for a load of sinne, and anger the daughter of iniurie, as *Sabellicus* speaketh, becomes in them the mother of reuenge. And as anger in her madnesse is blind to augment all faults, and make a moate a beame, and a mole-hill a mountaine: so is she *μυρανδξον* as ^c the Apostle speaketh, and cannot see farre off, but diminishing the person of men, maketh a Cedar of Lebanon but a bramble of the bush: and like the purblind man in the ^d Gospell, seeth men but like trees, which with the ^e good husbandman, when she should but loppe with the pruning-knife of correction, she heweth downe with the axe of her owne iudgement and reuenge. And therefore (because he will neuer obserue the meane, nor keepe a right measure in punishing, who in his anger comes for to punish, (as ^f *Tully* said most truly) the Romans wisely tyed a bundell of rods to those axes that were caryed before the Consuls, *ut ijs soluendis inijceretur aliqua mora ira antequam ad puniendum accederent*, that in loosing of them some delay of time may allay their anger before they came to punish: as neither *Socrates*, nor *Plato*, nor *Archimedes* (whom I mentioned in the beginning) durst punish euen their seruants in their anger, lest vnder correcting their manners, they should reuenge them on the men, and turne iudgement into worm-wood, as ^g *Amos* speaketh, and ^h iustice into gall. Wherefore seeing *optimum est temperare iram non tollere*, as ⁱ *Seneca* ^k noteth, to temper anger and not take it away, be angry but sinne not, saith *Paul*, *Ephes. 4. 26. Be angry at his manners, but sinne not by anger against the man. Or if ye chaunce to exceede this golden meane, Irascimini?* are ye angrie? (as some ^l interrogatiuely vnderstand it) sinne not, that is, so moderate your affliction, that it be appeased before it burst forth, as our English

^a Lib. 11. nat. hist. cap. 37.

^b *Phil. de ira* colib.

^c 2. Pet. 2. 9.

^d Mark 9.
^e Joh. 13. 21.

^f Lib. 1. Offic.

^g Cap. 5. 7.

^h Apo. 6. 12.

ⁱ Lib. 1. de ira, cap. 7.

^k *Be x annos, maior in hunc locum.*

glift note on that place expounds it. If turbulent motions arise in the mind through the corruption of nature, yet let not reason consent and obey them in the lusts thereof, that although in our flesh we serue the lawe of sinne, yet in our spirit we serue the lawe of regenerate part, as *Austine* most excellently expounds it. His meaning is, this serpent like *Goliath* must be smote dead in the fore-front and crushed in the head, lest if he get in the head as he did into *Eue*, he bring in the whole body, & whē sin is finished, from this taile of the serpent leaue *that sting of death* in our soules. We must crush this Cockatrice in his egge, we must take this little foxe before he do hurt, lest growing vp to be great, like *Sampsons* foxe he set all on fire, and like *Herod* the foxe fall to be bloudthirstie and rauinous. We must purge out this little leaven, lest it soure the whole lumpe: we must giue this water of bitternesse no passage, no not a little, lest like that in *Ezechiel*, it grow from the ankles to the knees, and from the knees to the thighes, and proue a riuer that cannot be passed without drowning: we must dash this youngling of *Babell* against the stones, lest after growth it cry, down with him, downe with him euen to the ground: for this little fire will kindle a great matter: this least graine and mustard-seed of anger will grow vp to a great tree of hatred, vnder whose branches of enuie and malice the foules of the heauen, and princes of the aire will build their nests. And therefore this roote of bitternes must not be let grow vp, lest many therewith be defiled: this little cloud of anger if it be not dissolued by his heate, will couer all the skie, hide the sunne of righteousness, and cause much raine, and no little storme: this cord of vanitie will pull on a cart-rope of iniquitie: and therefore for the manner *how* ye may be angry, be angrie but sinne not in your anger.

For whose season and oportunitie of time, *when* it must be drawne, as there is a time to hate, as a time to loue, and a time of peace, as a time of warre, *Eccles.* 3. 8. so must anger not rashly out of time, not *vnadvisedly* out of season be mispent, *Mat.* 5. 22 *Sauls* flatterers mistooke their time: They are mine enemies *vnjustly*, saith *David*, and hate me *without a cause*, *Psal.* 39. 19. They gather themselues *not for mine offence, not for my sinne*, but with-
our

out my fault O Lord, *Psal.* 59.3. They hate me *without a cause*,
and would destroy me *guiltlesse*, *Psalms.* 69.4. Thus ^b *Caine* was ^b *Gen. 4.*
wroth with *Abel* because his sacrifice was more regarded: thus
Esau was wroth with *laakob*, because in the blessing he was ^d *Gen. 27.*
preferred: thus his ^e children were wroth with *Ioseph*, because ^f *Gen. 37.*
of his father he was more fauoured: thus ^g *Haman* was wroth ^h *Esth. 5.*
with *Mordecai*, because he was more honoured: thus ⁱ *Saul* ^j *1 Sam. 18.*
was wroth with *Dauid*, because he was more commended: thus
^k *Eliab* was wroth with this younger, because he was more ex- ^l *1 Sam. 17.*
alted. Which sinne of enuie, as many shew it by causlesse anger,
so is it most dangerous to the soule of man, because it is the el-
dest sinne, and the diuels eldest sonne: therefore cals *Austine* it
the diuels sinne, *Plutarch* the wound and plague, *Socrates* the
axe and sword, *Basil* the rottennesse and rust, and *Chrysostome*
the moth and canker of the soule. For ° this fire consumeth the ^m *Nazian. orat.*
wood wherewith it was kindled, & *cum suo alit nutrimento*, and ⁿ *de pace.*
this worme gnaweth the wood wherein it was bred, this viper
eates through those bowels wherein it was fed: this moth fret-
teth that garment wherein it was cherished: this canker consu-
meth that iron wherein it was nourished, & *inistissime possessorem*
sum torquet, saith *Nazianzen*. And iustly is irefull enuie the con-
suming of the flesh, and rotting of the bones (*Prou.*) in the enuious,
and makes him cry with that father, (*2. Sam. 16.*) Behold, my
sonne which came out of mine owne bowels seeketh my life. This
was it that made ^o *Cimon* so infest to *Pericles*, *Anitus* to *Alcibia-* ^p *Sabell. lib. 9.*
des, *Epaminondas* to *Pelopidas*, *Hanno* to *Hannibal*, *Fabius* to ^q *Exemp. cap. 2.*
Scipio, and *Marcellus* to *Cesar*: which tortureth the mind of its
owne possessor so much the more, because as ^r *Anacharsis* truly ^s *Plut. Apoth.*
observed, it is grieved not onely with its owne aduersitie, but
with other mens prosperitie. *Bion* seeing an enuious man sad,
said, That either some great euill is happened to him, or some
great good to some other. And therefore by ^t *Chrysostome* right- ^u *Homil. 41. in*
ly tearmed *bellua multorum capitem*, because as they who serue ^v *Meth.*
that beast with many heads, *Apocalyp. 4.* and receiue his marke in
their forehead, shall be euer tormented, and haue no rest nei-
ther day nor night: so they also that serue this beastly passion of
enuie, and receiue its *T* and crosse in their countenance, are

f Rom. 7. 13.

so tormented in mind, that it will not suffer their eye-lids to slumber, nor the temples of their head to take any rest. Which sinne as it takes no *quando* nor oportunitie of anger, but is that *sinne exceeding sinfull*: because whereas all other finnes are *unius ferè hore peccata*, but sinfull acts of an howers continuance, saith *Damasene*, this is like that inhabiting Cananite and dwelling sinne, *Rom. 7. 17.* whereby *invidus singulis horis peccat*, the envious man continueth sinning euery houre and minute of time: so is it a sin exceeding painefull, because whereas all those other finnes of *drunkenesse*, *gluttonie*, *chambering*, and *wantonesse*, *Ro. 13. 13.* in *actu voluptatem aucupantur aliquam*, taste and relish some sweetnesse and pleasure in the act of their commission, as *Sabellicus* in the cited place obserues: *sola inuidia perpetuo est morori*, *Strife and enuying* are in continuall sorrow and sadnesse of heart. Onely enuie of all the companie, with *Caine* hath still her countenance cast downe, and inwardly goes mourning all the day long. Onely enuie like the flie cingeth her wings and torments her selfe in the light of others, which she labours to extinguish and put out. I pray thee what pleasure (saith *Jerome*)

„ doth enuie yeeld to its owner? what delight, hatred to the per-

„ sessor? or what sweetnesse malice to the maligner? so runne

„ through all these perturbations, & *inuenies tot animi tormenta*

„ *quot vitia*, and thou shalt find so many torments, as there be

„ passions of the mind, which therefore by so much might more

„ easily be ouercome, by how much they bring no pleasure nor

„ sweetnesse vnto vs in the act of committing them.

1 Ad Demetr.

Howbeit, if neither we obserue the cause *wherefore*, nor the persons *with whom*, nor the season *when*, nor the manner *how*, yet fiftly hath both the heathen and heavenly man too pre-fixed her a teatime *quousque*, and soether bonds of a day, which she shall not passe. Here must this raging sea stay her proud wates: and if thus farre she will go, she shall go no further. For as three degrees and ages of anger are censured by our moral-maister

„ *Aristotle*: one, *ἀγχοχολία*, cholericknesse, which is the infancie

„ of anger, soone come and gone: another, *ἄνρηλα*, amarulencie

„ or bitternesse, which is the youth of anger, and stayes boyling

„ in hote blood for oportunitie of reuenge: and the third

„ Lib. 4. Ethic.
cap. 5.

irreconcilable wrath, which is her man-age and full stature, when she will not be appeased, but remaineth implacable without wished reuenge. (For as there is a triple growth of pietie in children, young men and fathers, 1. *Iob. 2. 14.* so from this roote of bitternesse, like that ^a apple tree in Assyria, some fruit is but budding, other ripening, and some growne to maturitie.) So condemneth S. *Paul* these three degrees of sinfull anger, and this three-fold state of angry sinne, *Eph. 4. 31.* Let anger, and bitternesse, and wrath, be put from among you. For remedying of the first, he forbids vs to walke in the way of vngodly anger, be angry but sinne not. If that passion be too familiar, to stay vs from the second, he inhibits vs like sinners to stand in the way of bitternesse, *Let all bitternesse be put away*: if our standing vpon it make vs stand in that path, to keepe vs from the third, he chargeth vs not sit downe in the chaire of wrath, and lye downe in the bed of implacabilitie, *Let not the Sunne go downe vpon your wrath*: for this is to giue place to the diuell, *ver. 27.* who like the ^r Lion that is greedie of his prey, when the Sunne is downe creepeth forth in the night to seeke whom he may deuoure: & *quietis tempore ad animi iracundi accedit*, and on the night season commeth to the angry mind in his bed, saith ^a *Gregorie*, and bringing to his memory the greatnesse of the iniuries, exaggereth euery circumstance, and sheweth them intolerable to incense his reuenge: and therefore *noctem metuens beatus Paulus*, blessed *Paul* fearing the nights occasion for a work of darknesse (saith ^a *Chrysostome*) dare not let one go angry to bed, lest the Prince of darknesse aduantaged by his solitarnesse, finding his house swept from charitie, and garnished with hatred, bring in seuen other spirits of malice worse then the former of anger: but would haue him though *he be angry yet sinne not vnto wrath*, but examine himselfe vpon his bed in his chamber, and be still, *Psal. 4. 4.* lest on the day hauing conceived sorrow, he trauell with mischief in his bed, and in the morning bring forth vngodlines: lest the cloud of anger (to allude with that Father) which was gathered on the day by his heate, being not dissipated and dissolved with the Sunne, be augmented with the nights vapors of chafe and fretting, and make in the

^x *Plin. lib. 11. nat. hist. cap. 3.*

^y *Psal. 114. 20. 21. 22.*

^z *Pastoral part. 3. admonit. 10.*

^a *Homil. 14. in Eph. 4. 26.*

morning a tempest of wrath and storme of reuenge. And therefore as to king *Attalus*, *Pompey* and *Antipater*, *natalis fuit fatalis*, the day of their death was on the day of their birth: so wold the Apostle, *ut ira die orta cum die decidat*, saith *Ambrose* on these words: that as *Jonah* his gourd came vp in a night, and withered in a night, so this roote of bitternesse which sprong vp on the day, should be smote at the roote with the worrne of remorse on that day, and wither away. For as the beast *Ephemeron*, or *ἡμερόδειον*, (as *Plinie* calls it rather) whose name is from his nature; for as his name is so is he; being bred in the morning, flies at noone, and dies at night with the setting of the Sun. So would the Apostle haue this beastly affection to be but *Ephemeron* also, a day old at his death; that although in the morning anger be bred, and grow to strong hatred at noone in the height of his heate, yet it liue not wrath till the Sunne be gone downe, seeing *Non amplius una nobis die ad iram indulsit Apostolus*. The Apostle hath allowed (saith *Chrysostome*) but the space of one day for the age of any anger. Wherefore as we say of the Toad-stoole, *oritur, moritur*, it growes vp in a night and dies in a night, so must this Toad-swelling foole die on the day wherein it was borne, its wombe be its tombe; yea be like the yntimely fruite of a woman, which perisheth ere euer it see the Sun, lest sleeping with the mote of anger (to vse *S. Austines* oftē allusion) thou water and feed it on the night with the dew of suspicions, and rise vp in the morning with the beame of hatred and malice in thy mind. This good lesson *Epphanius* (as he confessed to the Abbot *Hilarion*) well obserued, *Ex quo tempore assumpsi hunc habitum, non dimisi aliquem dormire qui aduersum me haberet aliquid, neque dormini habens aliquid aduersus aliquem*: Since I tooke this calling and habite vpon me, I neuer let any man go to bed who I thought had any thing against me; nor euer went to bed my selfe when I knew I had any thing against any man. And thus indeed should the Sunne not go downe vpon wrath. And time too to let our wrath set before the Sunne, seeing *satis ad iram una aut altera hora*, an houre or two (saith *Chrysostome*) is too long to be angrie, & *sufficit diei malitia sua*, as the vulgar readeth it, the day hath enough with

b *Arist. lib. 1. de
hist. animal.
cap. 5.
c Lib. 11. nat.
hist. cap. 36.*

d *Homil. 3. in
Joan. cap. 3.*

e *Ser. 337. de
Temp.*

f *Mat. 6. 34.*

with his owne malice & wrath, to heape wrath against the day of wrath.

What shall they do then in this day of iudgement, vpon whose wrath *non unius diei sed tantorum annorum sol testis occubuit*, the sunne not of one day but of many yeares (as ^{1. Vse, a reproofe of implacability} *Jerome* speaketh) hath gone downe: but that this eye of the world be as of their wrath a faithfull witnesse in heauen, so a swift witnes to their iudgement in hell? Which implacable and cruell men, as they were foretold to come in these last and perillous times, ^{2. Tim. 3. 3.} euen so now are there many implacable men, who this day haue fulfilled this scripture in our eares and eyes too, to whom our Sauour may in vaine crie *διαλλάγηθι*, be reconciled, being indeed as ^{Demosthenes} called *Philip*, *ἐχθρὸν ἀδι- ἀλλάκτον*, irreconcilable enemies; or as *Patroclus* in *Homer* told ^{Phil. 4.} *Achilles*, ^{1. Iliad. lib. 9.}

— ἀμήχανος ἐπλὲν ἀχίλλεν,

Thou art vnappeasable *Achilles*: *Peleus* sure he neuer was thy father, nor *Thetis* thy mother.

— γλαυκὴ δὲ σε τίκτε θάλασσα,
πέτραι τ' ἠλίσσασσι, ὅτι τοι νόος ἐστὶν ἀπὴνῆς.

God sure is not thy father, nor his spouse thy mother, but the raging sea it bare thee, because thou canst not rest, and the hard rockes begat thee, sith thy heart is as hard as a stone. Whom if with *Phoenix* the Embassadour of peace, I should aduise to be reconciled and appeased toward *Agamemnon* with that great example of perswasion, ^{1. Iliad. lib. 9.}

— εὐεπτοὶ δὲ τὰ καὶ θεοὶ αὐτοί,

euen God himselfe will not alway be chiding, neither keepeth he his anger for euer, *Psalme. 103. 9.* yet this stonie heart would admit no instruction, but like the wall send backe the last words and eccho of this exhortation, that is, *anger for euer*. I will communicate with him, *ὅδε βελας ὅδε μὲν ἐργον*, neither word nor worke, *πρὶν γ' ἀποπᾶσαν ἑμοὶ δομεναὶ θυμὰ λυγρὰ λῶσεν*, before he hath feeled my fingers, and payed for his bitter contumely. Thus would *Achilles* answer peace-making *Hector*, ^{1. Iliad. lib. 9.} *οὐκ ἔστι μὲν γ' οὐ φειλόμενος*, It is no more possible for me and thee

to loue and agree, then the Wolfe and the Lambe, nor shal any thing agree vs till I be reuenged. And indeed when men (as one noteth) *Pulvere si ladant scribunt sed marmore lesi*, write their owne scandals in the dust, and other mens offences in the stony tables of their heart with the point of a Diamond: *Ut plumbea gerant iras* (as *Plautus* speaketh of such) engraued them in lead with a pen of lead, for euer, how can there be reconcilement, when they aske their brother as the serpent did the husbandman in the fable; How can there be euer loue betweene vs two hereafter, *ἐν ᾧ ἔσται τὸ πένθος ὅσον, ἐν δὲ τῷ τύμβῳ τῶν*, so long as I see this stone which in stead of me thou smotest, and thou this tombe of thy sonne whom I slue? Thus when all their other sinnes end with their act (saith *Cyprian*) and are bounded with that present time of commission, as their lust ceaseth when cooled with stolen waters, their gluttonie satisfied when their stomack is gorged, their lying silent when the report is beleeued, their idlenesse refreshed when the bones are wearied, their drunkennes fulfilled when their appetite is quenched, their slaundering surceaseth when their brother is disgraced, and their oppression remitteth when he is deiected; onely their implacable wrath and vnappeasable malice neuer endeth nor euer resteth, but in the graue the house of its age, *Eccles. 9. 6.* and saith, she doth well to be angrie vnto the death. That as it was doubted of *Sylla*, whose last gaspe breathed out threatnings, whether himselfe or his anger died sooner: so may it be doubted of them, whether their life or their strife will first giue ouer. For as *Thespisius* in *Plutarch* fableth of his infernall visiō, that some soules there like vipers hanging on together did bite and gnaw one on another, *ob memoriam iniuriarum in vita actarum aut toleratarum*, remembring old grudges and wrongs done and suffered in their life time here on earth: so may it be feared that these *asseruatores iniuriarum*, as the spirit calls them, *Leuit. 19. 18.* whose hatred is that *inimicitia seculi*, *Ezek. 25. 15.* or rather *secula seculorum*, for euer and euer, as with hell they are at agreement, so haue made that couenant with death,

*m De Zala d.
liure.*

*p Val. Max. lib.
9. cap. 3.*

*o Ciceron. de fer.
mon. vindict.*

p Ouid. in Jb.

"Nec mors mihi finiet iras:

Though I be dead, my malice shall not die,

But

But then my ghost with thine shall battell trie.

It is to be feared that in hell they wil not agree, but that though themselves be mortall on earth, and shall die like men, yet their hatred will be immortall in hell, and like those spirits bite and deuoure one another. And then as *Tormarus* the Scythian Queene replied to blood-thirstie *Cyrus*, when his head was throwne into a tub of blood, *Satiate sanguine quem sumpsisti, Non glut thyself with blood Cyrus, which stil vnquenchably thou thirsted after:* so when these Salamanders, that through their cold charitie could willingly liue still in the fire of contention and hatred, when these ἀσπιδόεις, implacable mē, whose ἀσβεστον μένος, as *Homer* calls it, whose hard heart like the stone *Asbeston* being once incensed with wrath, is for euer vnquenchable, shal be cast (without repentance) εἰς τὸ πυρ ἀσβεστον, into that fire that neuer shall be quenched, *Marke* 9.43. then Salamander, *Satiate igne quem sumpsisti*, let thine vnquenchable heate and heart take it fill of vnquenchable fire which it stil desired. But I hope better things of thee (beloued Christian) and such as accompanie saluation, though I thus speake of some mens implacable malice: for euen the best men (as one noteth) may in their cho-

q *Iust. lib. 1.*

r *Rom. 1. 31.*

c *Iliad. lib. 7.*

t *Psal. 4. 37. uau.*

hyst. cap. 10.

v *Tull. lib. 1 Epi. ad Attic.*

x *Lib. 1. Iliad.*

Αλλὰ γὰρ καὶ μετόπισθεν ἔχει κόπον ὄρεα πλείων,

Εν στήθεσι νεύει:

yet still keepes anger in his mind, and lets not go displeasure from his boiling heart. And woe is me (saith *David*) that I dwell with *Mesech*, and haue my habitation among the tents of *Kedar*: my soule hath long dwelt among them that be enemies vnto peace. I labour for peace, but when I speake vnto them thereof, they make them ready to battell, *Psalme* 120. And though men labour for their peace with that ambassage of peace, Peace be to this house: Is it peace my brother? They aske him, What peace? What haue we to do with peace, turne behind me. Though with *Iacob* they should bring them great gifts to winne, and good wordes to wooe their reconcilement; they

y Tu. Lm. 66. 3.

they more implacable then *Esau*, who relented herewith, and vnappeasable like *Achilles*, whom these could not pacifie, wold retorne like *Danids* foes, hatred for good will: and though they giue good words with their mouth, and salute with a *pax vobis*, yet curse they with their hearts, and blesse vs with a *pax vobis*. When *Quintus* the Consull made an oration of peace to pacifie the tumultuous Romaines, this raging sea (as one well resembleth them) could not rest til the Decemvirs and the most honorable worthies of Rome were exiled, and yet when he had yeelded them the expulsion of those noble sages, this implacable people (more troublous then that working sea which ceased from her rage when *Jonah* was cast out) still cast vp mire and dirt: but when he saw, that (like that towne clarke in the Acts) by no meanes and satisfaction he could still the raging of this sea, and the noise of her waues, and the madnesse of his people, *Pro Deum fidem* (saith he) *quid vobis vultis?* Good Lord sirs what meane ye, or what would ye haue? *Tribunos plebis concupistis, concordie causa concessimus. Decemviros desiderastis, creati passi sumus. Decem virorum vos pertasum est, coegimus abire Magistratu. Mauense in eosdem priuatos ira vestra, mori atque exulare Nobilissimos, viros Honoratissimos passi sumus. Tribunos plebis creare iterum voluistis, creastis. Consules facere vestrarum partium, nostra iura oppressa tulimus & ferimus.* Ye desired Tribunes and Proctors for the Commons against the Nobles, for peace sake we granted it. Ye then required Decemvirs or ten ioynt gouernors, we suffered them to be created. Ye were weary of the Decemvirs, we forced them to giue ouer their office and leaue their place: Your wrath remaining the same toward them when they were but priuate men, we suffered those most noble and honorable men to be banished. Ye would needs haue Tribunes againe created, ye created them. To haue Consuls of your owne side and faction, and our lawes and statutes to be broken we haue suffered. *Quis erit finis discordiarum?* Good Lord what will please you, and when will ye be quiet? *Ecquando unam urbem habere, ecquando communem hanc esse patriam licebit?* We haue many outrageous waues, like that raging sea of Rome, which like the Northerne sea neuer rest, but working and storming with

with some tempest or other still cast vp mire and dirt: for indeed
 (as *Seneca* noteth truly) *In frigora septentrionemq; vergentibus* *Lib. 1. de ira,*
immanis sunt ingenia, suoq; simillima celo, as the Poet speaketh, *c. 16.*
 Some are borne so far North in the Friseland or Iseland rather,
 of charitie, where the floods of iniquitie haue made a great frost
 of loue, that if one with *Abraham* would yeeld their owne right
 to buy peace at their owne rate: if with *Agamemnon* (in the
 Poet) they would offer them all they possesse, like cruell *A-* *Hom. li. 9. Illa.*
chilles they would not be pacified with reason, because they
 seeke not theirs but them; and like the roring Lion, not what,
 but whom they may deuoure. When their brethren would
 make with these men a couenant of peace, they answer with
Naash the Ammonite, *1. Sam. 11. 2.* On this condition will I
 make a couenant with you, that I may thrust out all your right
 eyes, and bring that shame vpon all Israell. And thus like the
 Swissers, hauing made their enemies liues tributary to their *Salust. lib. 9.*
 swords, *Hostium cadauera pro puluillis sibi subiectis discumbe-* *Exempl. cap. 3.*
rent & odio inexplebili hostium cruorem haurirent, would sit on
 them like cushions, yea wold tread them like clay in the streets,
 and eate vp Gods people like bread, and then sit downe in quiet
 and rest vpon them. Whose malice yet euen in conquest wold
 be so implacable to those whom it hath subiected, that as *P/* *Lib. de multis.*
tarch aduiseeth, *Salis modium prius comedere,* first to eate a bushel
 of salt with a man before thou trust him and make him thy
 friend: so *multi salis modij cum illis prius comedendi,* as *Tully* *Lib. de amicis.*
 speaketh, many bushels of salt should we eate with them before
 we could win them to amitie and make them our true friends.
 What shall I say to these mortall men of immortall malice?
 shall I labour to cure their maladie? No, no, I should labour in
 vaine, I should but spend by strength in vaine and for nought.
Eius vulnera remedium medentis non admittunt (saith *Cyprian*) *De Zelo &*
 her wounds, her swelling and sores full of corruption, she will *lior.*
 not haue searched with wine, but be wrapped and bound vp,
 and mollified with oile, *Malitia est regius anima morbus,* Ma-
 lice (saith *Chrysostome*) is the kings euill of the soule, and can- *1. Jo. Eph. 4.*
 not be cured with the balme of *Gilead*, nor by any Phisition
 there. Her bruising is incurable, and her wound dolorous,
 there

* *Thi remanet
vnde respexit, ip-
sa in loco mansu-
ra, & transiit
alio conditura*
Aug in Psa. 83.
*Factus est status
salu, et illius co-
templatione con-
dantur homines,
non retro respu-
ant, ne malum e-
xemplum dentes
ipsi remaneant
& alios condant.*
Aug in Psa. 75.
2. vlc, an exhor-
tation to forget
and forgie all
injuries.
g Math 5. 13.
b 2 Corin. 5. 19.
i Coloss. 4. 6.
k Iudg 9. 45.
l 2 Kings 2. 21.
m Marke 9. 50.

there are no medicines for her. We must leaue her to the cure of the King of kings, who onely giueth medicine to heale her sicknesse, and healeth all her infirmities. Onely I wish, that if the Viper will still be a Viper to retaine his poison, be he charmed neuer so wisely, that then the wise Apothecary would in iustice make Triacle of him to expell poison out of others, *Qui non corrigit seipsum, aly corrigan se per ipsum*: I meane he would set vp this brazen Serpent on a pole, for a terror to them that will be bit with the fiery serpents of hatred and enuie. I meane that if their malice, like *Lots* wife, will still be looking backe to the fire of Sodome, and not forget that which is behind, that then iustice would turne her into an exemplary pillar of salt, set to season others that passe by that way.

But let vs beloued, seeing we are the *salt of the earth*, to season others, not with this example of *Lots* wife, but with that *word of reconcilement*, powdred with salt to keepe them from this rottennesse of the minde, and putrification of the bones. Seeing we (I say) like *Abimelech* sow salt in others with *Elisha*, to heale the infections and deadly waters of strife and contention, let vs for shame haue *that salt of grace & wisdom* in our selues, to haue peace one with another, to keepe our soules from this putrification of malice, which the often shining on and going downe of the sunne vpon wrath, causeth to stinke in the nostrils of God.

a *Tom. 10. 10. mil.*
42. in orat. Dom.

Vtterly forgie and forget (saith *Augustine*, speaking of this same argument at this very time) vtterly forgie those wrongs
 " which euen to these dayes ye haue kept in remembrance, at least
 " in these dayes of Christs Natiuitie forget and forgie them.
 " The sunne of one day should not haue gone downe vpon your
 " wrath, *Et multi soles occiderunt*, and alas many sunnes haue set vpon your hatred.

Let once, once (I say) let go displeasure. Let all bitterness, and anger, and wrath be put from among you, with all maliciousnesse, *Ephes 4. 31*. We must not onely crop like the Oxe the blade of anger in the eyes, hands and tongue where it sprouteth, but plucke vp the roote of bitterness in the ground of the heart, least it spring vp againe. We must not onely loppe and breake off

off the branches of *anger*, and shake off her sheaves of *euill speaking*, or scatter her euill fruite of *wrath*, and yet with that tree (*Dan. 4.*) leaue malice the stumpe of his rootes in our earthly minds (for that is to purge and prune it that it may bring forth more fruite:) but with Christ also lay the axe to the roote of the tree, and take away all *maliciousnes*, the plant which his heauenly Father hath not planted. Neither must we so yet lay the axe to the roote, to hew it in peeces, and so leaue it in the ground of our hearts and earthly minds: but seeing there is hope of a tree if it be but cut downe, that the roote will yet sprout, and the branches bud againe when the roote is left in the earth, *Iob. 14.* therefore must we *tolle*, take away all malice and maliciousnes. And because the fire of hatred and heart-burne can hardly so be quenched, but that some sparke of displeasure or repiditie of grudging wil remaine hid vnder the ashes of reconcilement, or at least giue some smoke of disaffecting, though malice be put out and hatred be extinguished: therefore must ye not so much put out, as put out from *among you*, and not so much quench, as take away all maliciousnesse, the roote with the branch, the burning coale with the flame, the dead coale with the smoake, let both be put out, and that from among you, out of your hearts.

Which roote of bitterneffe we should so much rather weede out of our minds, because the roote thereof is so bitter in our soules, as to arraigne vs at the Kings bench, and beares an action of murder in the court of heauen, *1. Iohn 3. 15.* *Who so hateth his brother, is a man-slayer*, (for thus the Iudge of the world giues his charge) and ye know it is law, that no man-slayer hath eternall life abiding in him. For although humane lawes bind the body more then the mind, and the hands rather then the heart, and oft euen in that like the Spiders webbe catcheth but little offenders, as flies, and letteth the mightier like birds flie away, and with the net takes great offences and lets the small scape through it: yet this heauenly Law-giuer catcheth the mightie in their craftie murder, as well as the dead flies of hatred and malice in the text and webbe of his law, *Leuit. 19. 18.* and * *ta-*

* *לכוד* *לכוד*
Iob 5. 13.

• *Locus citat.*

it were flies, as birds in that net of his Gospell, *Matth. 5. 21.*
 Thou hast not sheathed thy sword in his bodie (saith *• Austine*)
 nor made any wound in his flesh, nor smote his bodie with a
 blow, the thought onely of murder is in thine heart, and thou
 art counted a murderer before him who asketh especially the
 heart. *Ille uisit & tu occidisti*, he is aliue and yet thou hast killed
 him: *quantum ad te attinet occidisti quem odisti*, to thy power hast
 thou slaine him whom thou hatest. And therefore are these two
hatred and murder coupled together as yoke-fellowes in that
 long teame of beastly workes of the flesh, which draw men to
 perdition, *Rom. 1. 29. Gal. 5. 21.* And as the father and the son,
 deuill and euill, differ but a letter; so the mother and the daugh-
 ter, *phoros* and *phoros*, are no more nor so much distinct in deed,
 when she like concupiscence hath conceiued, and bringeth
 forth sinne in the act, but both are counted murder before God,
 and according to the prouerb, As is the mother so is the daugh-
 ter. For as *• Plinie* noteth of the Adders, that *coninga uagantur*
nec nisi cum compare uita est, they go by twoes, and liue together
 by couples in such mutuall companionship, that when the one
 is killed, the other burning with reuenge pursueth her fellowes
 foe, and by a certaine knowledge infesteth him alone in any
 prease of people. Euen so (saith *Austine*) the concupiscible and
 irascible faculties (and it is more true of hatred and murder) like
 two Adders: they go coupled together in such a linke of loue,
 that when enuy is wounded with griefe of the mind, murder
 steps vp in anger from the heart, and reuengeth her quarrel, and
 so makes enuie guiltie and accessory to murder when she is the
 principall. Wherefore let vs not breed that viper in our breasts
 which will eate through our tender bowels of mercie, kindnes,
 long-sufferance and forgiuenesse. Let vs not carry that fire in
 our bosome, which will set vs on fire of hell. Let vs rub off that
 rust which consumeth as a canker. Let vs pull out that stone
 out of our hearts which rotteth the fruite of the spirit. Let vs
 not suffer that worne to lie at the roote of our hearts, which
 gnaweth and withereth the righteous plant: but rather cherish
 the worne of remorse in our conscience, whose gnawing makes
 the red tree white, and our scarlet sinne white as wooll.

And

p *Exek. 16. 44.*
 q *Lib. 8. nat. hist.*
 cap. 23

And that rather considering the season let vs do it, the season I say, that it is now time we should arise from sleeping in malice, and letting so oft the Sunne set on our wrath. For now is our saluation nearer then when we beleueed it: *Magni solis dies celebramus* (saith *Austine*) preaching this day of this duty of forgiuing. Now we keepe the festiuall of the great Sunne and Sonne of God, the birth day of our Sauour, and great Sunday of the Sonne of righteousnesse. Let vs now then in this Sunne-shine of grace, cast off and hang foorth that our cloake of malici-ousnesse, 1. *Pet. 2.16.* that the moth of malice may perish when it feeleth the Sunne. And let not the Sunne which riseth on the good and euill go downe vpon thy wrath, lest the Sun of righte-ousnesse (saith *Austine*) who riseth to the iust alone, set to thy soule, and going downe vpon thy wrath, leaue thee in *tenebris interioribus, eijciendum in tenebras exteriores*, in the internall darknesse of the mind, to be cast into that externall and eternall darknesse of both bodie and soule at the day of wrath.

*August. loco
supra citat.*

Matth. 23. 12.

And if that terror cannot shake loue from thy heart toward thy foes, yet shold the good that cometh from these euill ones, the light that shineth out of this darknesse, and the heate that commeth from this burning fire, in selfe-loue and pite of thy selfe induce thee to loue them. For whether indeed they haue power corporally to afflict, they exercise thy patience; or onely by strange opinions oppugne thee, they exercise thy wisdom, as *Austine* speakes of the enemies of the Church in generall. And in that thou louest them they exercise thy beneficence, in giuing and in forgiuing, thy beniuolence. For as he said of him whom he had offended:

*Lib. 2. de ciuit.
Dei cap. 51.*

*Ouid. lib. 2. de
Trist.*

Si non peccassem, quid tui concedere posses?

Materiam veniam fors tibi nostra dedit.

So art thou to loue them, because in doing wrong, they haue giue thee matter of remitting: yea as *Aristotle* truly said, that as friends were needfull to our earthly blessednes: as namely both *πρὸς τοὺς φιλάχην*, for custodie of our goods to ayde vs against theeues or robbers. and *πρὸς τοὺς χρηαί*, for the vse of our boun-tifulnesse and liberalitie: so are foes as truly necessarie to our heavenly happinesse, both *πρὸς τοὺς φιλάχην*, to keepe vs (as the

*a Lib. 3. Ethic.
cap. 1.*

2 Lib. 5. Hexa.
cap. 8.

y 2. Cor. 11. 36.

2. Plat. lib. de
rep. extrinsec.
vult.
a lib.

3 Plat. libel. de
multa. amic.

Psalmist speakes) from the great offence, and deterre vs like those thornes, (*Hos. 2.*) from the paths of impietic, and *πρὸς τὴν* *χρησιν*, for the vse also and trafficke of our loue, of whole bel- lies (as one speaketh) we may make bagges as we are coman- ded, *Luk. 12. 33.* to lay vp treasure in heauen, where neither thecues breake through nor steale. For touching this custodie, as ² *Ambrose* reports of the Oyster, that while she is tossed by the Crabbe in the waues of the sea, she so claspeth her shell from her foe, that then she is least in daunger of deuouring: but when without feare of her foe she layeth open her selfe to the Sunne on the shore, then comes the Crab, and putting a stone betweene the lippes of her shell, thrusts in safely the cleyes and pickes out her fish. Euen so while we are tossed to and fro like those faithfull ones, *Heb. 10. 33.* by crabbed men and regredi- ent back-sliders, they make vs in their storme pull our cloake and roabe of righteousnesse neare vnto vs, and walke warily to them that are without, lest like *Cham* seeing our nakednesse, they sport at our priue faultes. And if we be not in perils of these waters, or with ³ *Paul* in perils among false brethren, if without feare of a foe and suspitiō of the Crab; we the lay open our nakednesse in the Sun-shine of friendship and prosperity, and giue occasion to the aduersaries to speake euill and feed on our inward corruption, who keepe themselves close and marke our steps, when they lay waite for our soule. And such Crabs that tossed *David*, made him claspe his shell, and shut vp the doore of his lips, lest he should offend in his tounge, while the vngodly his foes were in his sight, *Psal. 39. 1.* When some a- bout *Scipio* with no small ioy auouched, that the common- wealth of Rome was now in safest state, sith they had vanqui- shed the Carthaginians, and conquered the inhabitants of Pon- tus: No, ⁴ said wise *Scipio*, we are now in greater danger then we were before, because we haue left vs no euemies to stand in awe of and feare. So true was that saying of ⁵ *Antisthenes*, That a man rather needes deadly foes to deterre him from notorious faults, then honest friends to admonish him to vertue. So truly replied ⁶ *Chilo*, one of the seuen Wise men of Greece, to one boasting, that he had not a foe: Then (saith he) thou hast not a friend.

a friend. And therefore as *Plutarch* wrote a booke titled, *De capienda ex inimicis utilitate*; Of the good that comes by our enemies, and proued the title good: so made *Chrysostome* a whole sermon intitled, *Diligamus etiam nos persequentes*, Let vs loue euen our greatest enemies. Seeing as his brethrons great enmitie and dishonour brought *Ioseph* greatest amitie and honour, or as *Telephus* receiued cure from the rust of that speare wherewith *Achilles* wounded him, or as he that meant to smite *Iason* to death, opened but his dangerous impostume to his health: so an enemies tongue, which is as sharpe as a speare or a sword, doth but cure while it cutteth, and heale while it lanceth, and letteth vs bloud in the swelling veine of some vanitie: that we may confesse like him: *una eademque manus vulnus opemq; tulit*: The same hand that killeth, maketh alieue; that bringeth downe, raiseth vp, that maketh poore maketh rich, that bringeth low exalteth, and professe with *Zachary* in another sense, *Luk. 1.71.* that we receiue (as the originall reades it) *Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς*, health from our enemies, and good from the hands of all them that hate vs.

Which hearty loue of our foes, and dismissal of displeasure, seeing it consisteth in the remission of their faults; and the giuing ouer of anger in the forgiuing of their wrongs: our Sauior from the parable of the mercilesse debter, straitly chargeth each one to forgiue from our hearts their trespasses seuentie times seuen times vnto our brethren, and that vnder this condition: If mine heavenly Father shall forgiue you your sinnes. *Mat. 18.35.* Wherein, whether we respect the condonation, not forbear but forgiue: or the remitters not some, but each one: or the maner, not from the teeth, but out hearts: or the matter, not thoughts or words alone, but all their trespasses: or the times when, not vnto seuen times alone, but vnto seuentie times seuen times: or lastly, the partie to be pardoned, who is our brother: this key of knowledge should loynlocke our sealed-up affection, and set open our hearts, that, as the *Corinths* had in *Pauls*, our brethren should haue a large roome in our hearts. And first touching this act of heartie loue in remitting, we must if our brother offend vs forgiue him, commaundeth Christ our Sauior, *Luk. 17.3.4.* If he offend

Hearty loue and reconcilement consisteth in forgiuing.

1. Cor. 6. 11
1. Condono, Forgiue.

k Ioh.

l Lib. 3. de Mat.
18. 15.m Serm. 31. de
verb. Apost.n Lib. 1. cap. 18.
de Serm. Dom. in
quint.o Aug. de hom.
40. de frat.
charit.
p Idem Euchir.
ad Laur. cap. 73.q Ibid. Serm. 31.
de verb. Apost.r Idem Serm.
182. de Temp.

offend *vs* I say: for if man trespasse against man, it may be pardoned or iudged, saith old *Ely*: but if a man trespasse against the Lord, who will pleade for him? 1. *Sams.* 2. 25. ^k who can forgive sinnes but God alone? Neuerthelesse if he offend thee, *dimittenda habes potestatem imò necessitatem*, Thou maist yea must (as ^l *Ierome* speaketh) forgive. For marke who said, *forgive*, and to whom he said it, (saith Saint ^m *Augustine*) truth to his scholers, the chiefe pastour to his sheepe, the king to his souldiers, the Lord to his seruants, Christ to his Apostles, God to man, Height to wormes creeping below on the earth, who hath voluntarily bound himselfe with an obligation to *forgive vs*, if we keepe the condition to *forgive our brethren*, *Mat.* 6. 14. Neither is it negligently to be passed ouer, ⁿ (saith that Father) that of all those petitions which he taught *vs* to pray withall, this onely of *forgiving* he chiefly commends vnto *vs*; which because it is of greatest weight and importance, as *Pharao* his dreame was doubled, ^o it is ingeminated twise together vnto *vs*, *Mat.* 6. 15. For in no other petition we so pray, as to bargain and indent with God, ^p but in this alone, *Forgive vs as we forgive others*. In which covenant, if we lye and forgive not our brother, *totius orationis nullus erit fructus*, all the other petitions are made in vaine, and ^q fruitlesse is the rest of the Lords prayer, seeing our sins are not forgiven vlesse we forgive. In this ^r alone we make an indenture with God, and subscribe the condition with this prouiso, *As we giue for them that trespasse against vs*. Which ^s if we performe, without all doubt *verba sponsionis huius implentur*, we keepe the condition of this obligation which is such, *If ye forgive men their trespasses*. As if he had said: ^t Thou man hast a debter, euen thy brother who hath offended thee, and I haue another debter, euen thy selfe, who hast grievously offended me: that which thou doest to thine, will I do to mine, for so thou in thy prayer desirest me. If thou forgivest, I do forgive; if thou retainest, I retaine against thee, or rather thou against thy selfe. ^u Forgive therefore, *ne dum fratri negas misericordiam, tibi claudas patris indulgentiam*: lest whilst thou denyest mercie, and shuttest vp thy hart frō thy brother, thou shut the gate of mercy with thy father. For *there shall be iudgement*, and that *mercilesse*

too to him that sheweth no mercie, *Iam. 2. 13.* And indeed (deare Christian) 'with what face canst thou say the Lords prayer? with what conscience canst thou aske the maker of heauen and earth forgiuenesse of then thousand talents, when thou doest, and hast not, nor wilt forgiue thy fellow seruant an hundred pence? thou I say, a worme crawling twixt heauen and earth? Take heede lest thou heare of that iust Iudge, Phisition heale thy selfe: thou perswadest me to mercie, which thou thy selfe wilt not impart to thy brother: thou intreatest me to haue patience, when thou wilt not heare thy brother intreating for his debt: thou intreatest me to blot out all my hand writing against thee, and yet thou suest thy brothers bill of offence: *Tuius debitor est in carcere, & tu in Oratorio*: thy debter is in prison, and thou in the Church to aske forgiuenesse, thy prayer shall there be heard, I will forgiue thee as thou forgiuest him that trespasseth against thee. O foolish man, *tibi contradicis in oratione*, thou prayest against thy selfe, saith *Anstine*, Lord forgiue me my trespasses, as I euen as I forgiue them that trespass against me: but Lord thou knowest I forgiue not them that trespass against me, therefore O Lord forgiue not me. *Non pro te orationem facis, sed super te maledictionem inducis*, saith *Anastasinus*, thou prayest not for thy selfe, but bringest a curse vpon thy selfe. And therefore willet our Sauour when ye shall stand and pray, forgiue, *Mark. 11. 25.* least your prayer be turned into sinne, and pull downe a curse in stead of a blessing. Forgiue thy neighbour (saith the Wiseman) the hurt that he hath done thee, so shall thy sinnes be forgiuen thee also when thou prayest. Should a man beare hatred against man, and desire forgiuenesse of the Lord? He will shew no mercie to a man which is like himselfe, and will he aske forgiuenesse of his owne sinnes? If he that is but flesh nourish hatred, and aske pardon of God: who will intreat for his sinnes? Remember the commandements: O remember the commaundements thou hast broken, so shalt thou not be rigorous against thy neighbour, consider diligently the couenant of the most high, and forgiue his ignorance, *Eccles. 28. 2.* to the 8. O remember the mercilesse debter, with what indignation his Lord did vpbraide him, *Mat. 18. 32.* O euill seruant, I forgau thee all the debt, because thou prayedst me:

oughtest not thou also to haue had pitie on thy fellow, euen as I had pitie and commiseration on thee? So his maister was wroth (yea more wroth with this not forgiuing of an hundred pence to his fellow, then for all his owne debt of ten thousand talents that he ought him) and deliuered him to the Iailors till he should pay all that was due. So likewise shal mine heavenly Father do vnto you, except ye forgiue each one to his brother their trespasses. Agree then with thine aduersarie quickly, while thou art in the way with him, lest remaining thine aduersarie, he deliuer thee to the Iudge, and the Iudge to the Sergeant, and the Sergeant cast thee into prison: verily I say vnto thee (saith Truth it selfe) thou shalt not come out thence, till thou hast paid the vttermoſt farthing of thy finnes, *Mat. 5. 25.* But if thou forgiue, saith *Anſtime*, in stead of a Iudge thou shalt find a Father, for a Sergeant to arrest thee, an Angel to transport thee, and Paradise in stead of the prison. Forgiue them that trespass *against thee*, against thee a worme of the earth, though thou canst not forgiue them that trespass against God. But alas saith *Ierome*, we are contrariwise bountifull and free to forgiue iniuries and wrongs done against God, when in our owne wrongs we keepe hatred to the death. If our brother blaspheme God, & open his mouth against heauen, we quickly forgiue him: but if he curse or reuile, offend or harme vs, we say not like Saint *Paul*, I forgiue him: we pray not with *Stephen*, Lord lay not this sinne to his charge: so farre short come we of the Saints, nay of the heathens in this most Christian dutie that euer was commaunded. We reade the Græcians had a sanctuarie and altar, whither they vsually went all to forgiue their mutuall wrongs, saith *Fulgosius* and *Sabellicus*. For at Athens (as *Plutarch* reporteth) it was enacted a decree, *obliuionis iniuriarum*, of forgetting Iniuries: for when *Thrasibulus* had freed the citie of those thirtie tyrants, and restored it to peace, he made a law, that none should remember any iniuries past, which the Athenians called the *Law of Oblivion*. And we reade no lesse of the Emperqr *Aug.* who though of a most tenacious & retentive memorie, *iniurias tamen cum primis obliuisceretur*, wold yet forget wrongs as soone as they were offered. O remember these,

im-

*2 De verb. Do.
cap. 5.*

*3 Comment. in
Mat. 18.*

2 1. Cor. 13. 10.

*a Reip. gerend.
præcept.*

*b Treim in Eua.
lib 3. cap. 5. ex
Sexton.*

implacable Christian, & be ashamed, yea for ever confounded for thy euerlasting malice. These were but *Gentils in the flesh*, & at this time without Christ to instruct them, Loue your enemies *Mat. 5. 44.* These were *aliens from the common wealth of Israel*, without that law to enforce them: Thou shalt not reuenge nor be mindfull of wrong, *Leuit. 19. 18.* These were but *strangers from that covenant of promise*: If ye forgiue men, your heavenly Father will forgiue you, *Mat. 6. 14.* These *had no hope* of that reward in long-suffering. Blessed are you when men rebuke you, and persecute you, and say all manner of euill against you falsely, for great is your reward in heaven, *Mat. 5. 12.* These were without God in the world, without his spirit to direct, and without his grace to restrain them. And these hauing not the law, and doing by nature the things of the law, yet shal iudge thee, which by the letter of the law, and spirit of the Gospell, art a transgressor of both law and Gospell, *Rom. 2. 27.* Shall not these iudge vs? shall they not iudge vs Christians, who haue the law to threaten our hatred with iudgement, and a Gospell to till on our loue with sweet promises of mercie? If none of these could, yet should we for his sake forgiue our brother: who (as *Agellus* wrote to one for Nicias: *sinsons est, dimitte; sin verò, mei causa dimitte, omnino autem dimitte*) hath himselfe written to vs many letters for our brother, desiring vs, *Remit one another if any haue a quarrell: but if not, yet euen as I in Christ remitted you: in any wise, euen so do ye. Col. 3. 13.*

Ephes. 2. 12.

Agellus

2. Remitters,
Each one.

Each one. For his Apost. here lets vp a *Siquis* for loue that is lost, & scarce to be found on the earth: *Si quis, if any*, Gentleman, or other, high or low, rich or poore, hath found his brother offending, God the owner requests him to restore him to him againe with the spirit of meekenesse that forgiueth all offences. Thou must take on thee this his yoke of vnitie which is so easie to be caried by two, and his burthen of loue which is so light for euerie one to beare, *Mat. 11. 30.* We reade in the law, that for the building of the tabernacle, God by *Moses* imposed a tribute on the people of Israel, which should not excede halfe a *Shekel*, *Exod. 30. 13.* which was but 10. pence, as our English Translators esteeme and value it, *Mat. 17. 27.* which taske was of

Vide Bez. maior annos in Mat. 17. 24. & alios.

Gods purpose exacted so litle, that the poore might be able to contribute as well as the rich, *vers. 15.* And there is come a commaundement from *Augustus* the Emperour of heauen and earth, that *each one* should forgiue if *any* be wronged, and al the world be taxed with a subsidie of loue, which if it consisted like that ten penny-tribute in *donando*, in giuing onely, many rich men of their superfluitie might cast in much: but seeing it is *condonando* giuen in forgiuing, the poore widow with the loue of God and neighbour, as with two mites may cast in more then they all, and say like *Peter*, Siluer and gold haue I none, but such as I haue I giue and forgiue thee. In all other good works some one sometime may pretend some colorable excuse, saith *Augustine*, but for loue none can excuse himselfe. Some bodie

» may say vnto me, I cannot fast, but can he say truly, I cannot loue?

» he may say, for my stomackes sake and owne infirmitie, I cannot

» abstaine from wine or flesh-meate, but can he iustly say, I cannot

» loue? Some man may say, I cannot keepe my virginie, he may

» say he cannot sell all his goods and giue them to the poore, but

» can he say truly, I cannot loue and forgiue them that trespasse

» against me? Let no man deceiue himselfe (beloued brethren)

» for God is not mocked, nor deceiue any: for though there

» be many good workes, which through humane infirmitie we

» cannot corporally performe, it is too abhominable and a filthy

» excuse, that in this worke of the mind, either the lame, or the

» deafe, or maimed should for its wearisomnesse make excuse. For

» in this worke of loue, neither the feet labour in running, nor the

» eyes with seeing, nor the eares with hearing, nor the hands in

» working. It is not said vnto vs, go ye to the East and seeke cha-

» ritie, saile to the West and ye shal find loue, it is engrauen in our

» heart by that lawe of nature, Do as ye would be done to, *Luk. 6.*

» 13. Whosoever thou art, this commaundement of loue which

» he commaundeth thee this day, is not hid from thee, neither is it

» far off (as *Moses* speaketh.) It is not in heauen that thou shouldest say, who shal go for vs to heauen, and bring it to vs, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it? But loue is

very

f Act. 3.6.

g Serm. 61. de
Temp.h Deut. 30.11.
121

very neare vnto thee, euen in thy mouth and in thine heart, to giue it in forgiuing each one his brother. Some man may say (saith ¹ Leo) I cannot watch, I cannot fast, I cannot giue all to the poore, I cannot liue single: but can he say, I cannot loue? It may be (saith ¹ Austine) that sometime thou hast not gold and siluer, apparell or corne, wine or oile in thine house to giue to the poore; but what shadow of excuse canst thou pretend, that thou hast not a penniworth of charitie, a wedding garment of loue, a graine of mustard-seed of amitie, a drop of dilection, and ointment of loue in thy coffer, and wardrobe, and garner, and chalice, and boxe of thy heart? No, no, this is the tribute of loue, wherewith all the world is taxed, and all may go to be taxed, euery man to his owne citie. It is an easie offering alwayes at hand or at heart, that with *Isaac* thou needst not aske but where is the Lambe for the oblation? It is within, which thou maist easily offer, as of that which cost thee nothing, In forgiuing each one

1 Ser. de Martyr.

k Homil. 6. in id Mat. 5. 44. Vide tom 6. lib contra Adimant ca 17. & ser. 39. de 19.

From the heart. For because man oftē forgiues with his mouth *propter homines*, as ¹ Austine noteth, and keepes hatred in his hart *propter demones*, and ^m can say of his brother, He knowes I beare him no euill will, I will leaue him to God his Iudge, I haue for my part forgiuen him (for thus we wold often seeme to pardon our brother, when we scarce from our hart forgiue him, that we loue him as before, yea^o say in the Lords prayer *Forgiue as we forgiue, animo discrepante cum verbis, oratione dissidente cum factis* as *Ierome* noteth) therefore Christ (saith that Father) taking away all hypocrisie and colour of fained peace, commandeth to forgiue from our hearts. And that, if not from his precept, yet after Gods example, *Qui remittit ex corde* (as *Musculus* on these words obserueth) *Who so forgiueth men from his heart*, that he^r remembreth their trespasses no more, but^r casteth them into the bottome of the sea, and imputeth them not vnto them, but couereth al their offences, *Psalme 32. 1.* Which most motiue example of his Father, his Apostle vrgeth as the strongest inducement, *Ephes. 4. 32.* Be ye tender hearted, forgiuing one another. But how? *καθώς*, euen as God forgiues you. And if this loue of God shed abroad in our hearts, and *fire of the spirit*, like that

3. manner how: from the heart. 1 Homil. 42. in orat. Dom. in Ierom lib. 3 in Math 18. 35. in Bucer enarra. in Math. 18. 35.

o Tom. 1. ad ep. Castor.

p Ier. 31. 34. q Micha 7. 19

r Mathew 3. 11

[Numb. 31. 23: purifying flame in the law, cannot burne out all our drosse of
 malice till it be pure, and take away all our tinne of hatred from
 the heart, certainly it argueth we remaine full (like those wic-
 ked Gentils Rom. 1. 29.) of all vnrighteousnesse, wickednesse,
 maliciousnesse, full of enuie, murder and debate, and poisonous
 affections of the heart. For as we reade of *Germanicus Caligula*
 his father, that when according to the custome of the Romanes
 (who burned their Emperors bodies and other, least being in-
 terred in forraine wars the enemy should dig them vp) though
 his bodie was consumed in the fire, yet his heart could not be
 prierced by the flame, but lay vnburned among his bones, be-
 cause being opened it was found full of poison, whose nature is
 such, that dipt in poison it resisteth all fire, as *Tranquillus* and
Plinie both obserue: euen so, and more then so, if this fire of
 Gods spirit, *That he forgiueth vs from his heart*, kindle only our
 tongues and hands, to loue our enemies in word and worke a-
 lone, and inflame not our hearts also to loue them *in truth*, 1.
John 3. 18. it tels the searcher of the heart, that yet for all this
 our heart is wicked and deceitfully malicious aboue all things,
 and (as *James* speaketh of as little a member) *full of deadly poi-
 son*. And though this stonie heart cannot be burned with this
 fire, but lieth buried in the whited tombe of the body; though
 this whited tombes rottennesse and rancor appeare not to flesh
 and blood, and men that go ouer it perceiue not (for it is wicked
 and deceitfull aboue all things, who can know it? *Ier.* 17. 9.) yet
 he who onely knoweth the hearts of all the children of men, 1.
Job 10. 4. *Kings* 8. 39. ^a having not carnall eyes, nor seeing as man seeth,
^a looketh not like man on the outward appearance, but behol-
 deth the heart, yea so searcheth the heart and trieth the reines;
 he I say, who (as *Ierome* speaketh) is *alleye*, when he seeth the
 hearts hypocrisie, and *all hand* when he punisheth that double
 iniquitie, beholding the painted sepulcher within full of all rot-
 tenesse and filthinesse, will giue it according to its wayes and
 most secret pathes, *Ier.* 17. 10. It was a precept of amitie (but in
 deed the bane of heartie and true loue) giuen by an ^b heathen,
 that loue should be *mediocris*, indifferent and meane, dwelling
 in teeth, *Intendere ut possis facile aut remittere*, that being but
 luke-

a Suet. in Tyber.
 cap. 75. vide co-
 mens Beccald.

v Suet. in Calig.
 cap. 1.
 x Li. 11. nat. hist.
 cap. 37.

y James 3. 8.

x Job 10. 4.

a Sam. 16. 7.

b Eurip. in Hyp-
 polit.

luke-warme betweene hot and cold, thou maist spue it out vpon occasion. And it was a prescript for friendship fathered on *Bias*, *Ama tanquam osurum*, loue but a litle, that thou maist loath when thou list, and haue thine affection at commaund, as the Chamælion her colour. The former euen *Plutarch* could correct, Let vs practise this precept, my friend *Euripides* (saith he) in enmitie not in amitie, and commaund our broyles and contentions that they be *mediocres*, in meane and moderation, neither go further then the teeth to diue into the heart, *Intendere ut possis facile remittere*, that leauing out this *aut* thou maist easily intend to remit them. And *Scipio* checking the latter, could neuer be perswaded that *Bias* one of the seuen wise men of Greece should speake so wickedly, but rather some ambitious statift, or false hearted politician, who like the weathercock would turne with the wind for aduantage, and swimme with the tide of prosperitie till it begin to ebbe. For certainly, as womans affection is commonly so plaine without hypocrisie, that *Vel te ardentè amat, vel te capitaliter odit*, as the Poet speaketh, Her loue is either passing admirable, 2. Sam. 1. 26. or her hatred and malice greatest, Eccles. 25. 14. 15. 17. so he that commaundeth loue without faining, and from a pure heart without malice, and feruently without mediocritie, 1. Pet. 1. 22. wil spue this luke-warme loue out of his mouth, and wisheth it were either hot or cold, Apoc. 3. 15. 16. He hath prescribed you a better luke-warme loue, Loue your enemies from the heart, Luke 6. 35. and so loue them, that ye forgine each one from your hearts

Their trespasses. Forgiue (saith Christ) siquid, if ye haue any thing against any man, Mark 11. 25. any thing that offendeth, word or deed, small or great, heauy or light, saith an Homelift. Any thing about the goods of the body, If a man smite you on the face, if a man bring you into bondage, yea if a man deuoure you. Any thing about the goods of the mind, If a man exalt himselfe aboue you: or of the goods of prosperity, If he take your goods, 2. Cor. 11. that as certaine bealts of good concoction and sound health, digett Serpents and Scorpions, yea stones themselves, calore spiritus, through the heate of their spirits and stomacke, as *Plutarch* noteth: so our stomackes through zeale of the spirit,

c Cicer. lib. de amicitia.

d Libel. de multis amicis.

e Mant. Eclog.

4. matter what
All their trespasses.
f Quia. homil. 95. in Math. 6.

g Lib. de cap. ex inimic. vtilit.

Math. 23. 33.
 Marke 16.
 Acts 7. 60.
 Acts 14. 19.
 2. Corinth. 11.
 m 2. Sam. 16. 6

Rom. 8. 35.

Err. 168. do
 Temp.

rit, broke with ^hChrist a generation of vipers, and with his ⁱDisciples meeting with Serpents and Scorpions, feele no harme, yea with ^hStephen, ^hPaul and ^mDauid digest euen stones, through feruent loue which endureth all things, 1. Cor. 13. that our loue to our brethren like our mothers loue to her spouse, *Cantic. 8.* be *strong as death*, which conquereth all things, *cruell as the grane*, which deuoureth al things, whose fiery coles and flame of God much water cannot quench, nor the floods drowne it: that triumphing ouer all offences, we may challenge all kind of iniuries with Saint ^mPaul: What shall separate vs from loue? *shal tribulation of them that trouble vs, or anguish of them that grieve vs, or persecution of them that hate vs, or famine of them that starue vs, or nakednesse of them that strippe vs, or sword of them that smite vs?* No, in all these things we are more then conquerors, and are perswaded that death of our friends, nor life of our foes, nor *Angels of men*, nor *principalities of diuels*, nor *powers of darknesse*, nor things present that we suffer, nor things to come that we endure, nor height of enuie, nor depth of malice, nor any other creature of offence shall be able to separate vs from the loue of God and our neighbor, commanded by Christ Iesus our Lord. But alas it is most lamentable (complaineth ^mAustine vpon these words) that whereas these Saints could not with torments be separated fro loue, *nos otiosis fabulis*, we often with idle words of a foe are deuided from charitie, and estsoones with the least detraction and reuile of euey silly wretch, we so relinguish loue, that not onely many dayes, but euen moneths and yeares too perhaps we will not speake to him, nor come to his house to eate of his bread. Perchance thou repliest, Mine enimie hath made me sustaine so great losses, and done so much wrong, that I cannot in reason forgieue him. O wretch, doest thou marke how greatly man hath trespassed against thee, and doest thou not consider how grievously thou hast sinned against God? If thou search and sitt thy conscience truly, thou hast without satisfaction committed greater sinnes against God then man hath done against thee: and with what face askest thou the forgiuenesse of much, who wilt not forgieue a little? O remember what no comparison there is betweene pence and talents,

an hundred and ten thousand, sinne how great against God, and offence how little against man: this is not worthy to name on the same day with that; and therefore though *David* had offended *Bath-sheba* and *Vriah*, 2. *Sam.* 11. yet only for offending against God, cried he out at his repentance: Against thee, against thee *only* haue I sinned and done this euil in thy sight, *Psa.* 51. Remember how farre thou seruant art inferior to thy Lord, who yet bids thee forgiue as he forgiueth thee, *Eph.* 4. 32. as he forgiueth *all* thy sin, and healeth all thine infirmities, *Psal.* 103. 'actuall as originall, 'raigning as seruile, 'externall as internall, of the 'bodie as of the spirit, 'publike as priuate, 'open as secret, of 'commission as omission, of 'infirmities as 'ignorance, wicked deeds 'as idle words; the breach of the 'great as lesse commandement, 'cartropes as cords, of iniquitie as vanitie, 'killing as anger, 'adulterie as lust, 'forswearing as swearing, 'revenge as resistance, 'hating as not louing, talents as pence, ten thousand as an hundred, the beame as the mote, and the worke of thy bodie as the thought of thy mind. *Euery sinne he forgiueth vnto men*, *Math.* 12. 31. saue onely that sinne of sinnes against the holy Ghost, verse 32. which is impossible to be forgiven, because these cannot possibly repent, *Hebr.* 6. 6. And if God thus forgiue thee *all the debt*, oughtest not thou to haue like pittie on thy fellow seruant, euen as the Lord hath on thee? O remember the mercilesse debter, *Math.* 18. whom when his Lord had forgiven ten thousand talents of sinnes, he would not forgiue his fellow an hundred pence of offences. See how his matter weigheth him in the ballance to aggrauate 'euery circumstance of his vnthankfulness; first vnthankfull, when his Lords remission was yet in his eare, and *that seruant departed* to his debter. 2. he vseth so hardly not a stranger, but *found out one of his fellowes*. 3. not for any great summe, for he *ought him but an hundred pence*. 4. he exacteth the debt not with words alone, but *layd hands on him and tooke him by the throat*. 5. though his Lord forbare him in patience, yet he wold not spare his fellow an houre, *Pay me that thou owest*. 6. though his Lord heard his intreatie, he would not be intreated of his fellow, *who fell downe at his feete and besought him*, and he would not. 7. he wold

p Rom. 5. 13. 14.
q Rom. 6. 12.
r 1. Corint. 6. 18
s 2. Cor. 7. 1.
t 1. Tim. 5. 20.
u Verse 24. 25.
x James 2. 9. 10
y Gal. 6. 1.
z Acts 3. 17.
a Mat. 22.
b Esai. 1. 18.
c Math. 5. 21. 22
d Verse 28. 27.
e Verse 33. 34.
f Verse 38. 39.
g Verse 43. 44.

i Io. Ferus. com. 5.
in Mat. 18. lib. 3
k Chrys. hom. 62
in Mat. 18.

not be moued with that very prayer of his fellow, wherewith he wrung pittie from his master, *Appease thine anger toward me and I will pay thee all*; 8. so soone as his fellow craued respice, he cast him into prison till he should pay the debt. But what? doth he scape thus the hand of his Lord? No, no, then his maister called him, and vpbraideth his monstrous ingratitude: O euil seruant, I forgave thee all the debt because thou prayedst me, Oughtest not thou also to haue had pittie on thy fellow, euen as I had of thee? And see his eternal punishment. So his master was wroth, (we reade not he was so for his owne debt, saith *Chrysostome*, nor gaue him this terme of euill seruant) and deliuered him to the payler till he should pay all that was due to him. Not that he exacted the debt of those talents which before he had forgien him (as our aduersaries hence collecting, after iustification and forgiuenes their *final sal*, peruert this scripture to their owne destruction. No parables (as noteth *Chrysostome*) must not be racked beyond their intent and meaning. And the Papists by pressing them too hard, straine out of these teates blood in stead of sincere milke; as when they get this parable by the end, they ring it so deepe, that they turne the clapper (as one ^m speaketh) but the Lord casts this euill seruant into hell, for the debt of ingratitude and vnmercifulnesse to his fellow, which was as great by equall proportion as the benefite of forgiuenesse which he had before receiued, seeing to whom much is forgien, he should loue as much, *Luke 7.* and to whom much is giuen, of him shall be no lesse required. And our Sauour in the end of all, giueth vs the kernell of this nut and the spirit of his letter: So likewise (saith he) shall mine heavenly Father do vnto you, except ye forgiue from your hearts each one to his brother their trespasses whatsoeuer. This parable is the glasse, wherein al may behold their face, what maner of ones they are. But as *Stella* spake of that of the vniust Iudge, *Luk. 18.* so may I wish of this parable of the mercilesse seruant, *Math. 18.* *Serui parabolam vtinam nos non faceremus historiam*, would God this parable of the seruant we made not an historie: *Vtinam nunc esset parabola, & non pro historia posset recenseri*, would God it were now but a parable, and might not be related for a storie. But I feare from the proposition

I Sapientia dixi non ad verbum exponendum esse parabolas, ne multa sequatur absurda, homil. 48. in Mat. 13. & non oportet cum tacueris in parabola scrutari, nec nimis in singulis verbis cura perangi, sed quum quid per parabola intendant, didicerimus, inde utilitate collecta nihil est ulterius anxio conatum investigandum Chrysostomus, 65. in Mat. 30. in Greob. ca. 48. str. 1. minister. in Hug. & Ians. in hunc locum

position I may assume with Saint ^o Paul, Such are some of you: ^o 1. Cor. 5. 11. and particularize with ^P Nathan to many one in particular: ^P 2. Sam. 12. *art the man*, who hope remission of talents from their Lord, and will not forgiue pence to their brethren. Or if when their Sunne is going downe, they forgiue all before men at the houre of their death, yet *remittunt culpam non poenam* as one speaketh, they say, I forgiue all, & in this will and testament, ^o *Odia & inimicitias quasi per manus liberis suis tradunt*: They bequeath their hatred and malice by tradition to the handes of their sonnes, and make them *heredes paterni odij*, as noteth ^r Seneca, heires of ^r Lib. de ira their fathers hatred: paralel with the children of Esau, Obadiah ^{cap. 34.} 1. which remembring the old quarrell of their Grandfire Esau with Jacob for the blessing, as heires of his malice, caryed a perpetuall hatred against the children of Israell, *Ezechiel* 35. *vers. 5.* *Amos* 1. *vers. 11.* and cryed in the day of Hierusalem, downe with it, downe with it, euen to the ground, *Psalms* 137. Thus were they mindfull of their fore-father his enmitie, *quasi hereditate quadam retinissent odium aduersus Israelem*, saith *Lauater*, as if with his substance he had bequeathed his perpetual malice in his wil, and left the rest of his hatred for his babes.

These men may be ashamed (saith ^r Seneca) not onely warring and iarring in their life, but euen committing it to their children, *quasi hereditaria successione*, as it were by hereditarie succession, sith we see not the most sauage beasts deale so cruelly one with another. I wish these *Esaus* at their death, which haue learned that popish remission of the guilt, and not the punishment of great offences, would learne if not of brute beasts whom they scorne, yet of the Almighty himselfe, who remitteth not onely the guilt in him whom he made sinne for vs, 2. Cor. 5. 21. but also the punishment through him, on whom he laid the chastisement of our peace, and the iniquitie of vs all, *Esa.* 53. at least for shame let them learne of ^r Phocion the Athenian, who being asked at his vniust execution by a friend, whether he would any thing to his sonne at home, Nothing (quoth he) but that he neuer stomacke the Athenians after my death for these wrongs. Neither let them draw curtaines ouer their bed-rid enmitie, because *Dauid* forgaue *Shimei* his cursing, 2. Sam. 19.

u In 2. Sam. 19.

x Lysa, Hugo
de Sum. in 2.
Sam. 19.

y Hugo Card.
ibid.

z Quæst 18 &
19 in 1. Reg. 2.

a 2. Pet. 3. 16.
b Epistola 17.

b Lib. de mirab.
mundi.

c Lib. de mund.
et glia.

and yet at his death left it *Salomon* in his will to kill him for his
curtes, 1. *King*. 2. For though *Dauid* at his comming to the
crowne (as our gracious king at his ingresse of this kingdome)
in his princely mercie, not willing to begin his raigne with
bloud, pardoned railing *Shimei*, as *Martyr* obserueth: yet
onely promised he him, he should not die then, nor for that one-
ly fault, nor at all by his hands, as the learned *2* interpret. And
whereas the iniurie to *Dauid* was double (as one *7* noteth:) pri-
uate to him as a man, and publike to him as a king: the former
(according to the law, Thou shalt not auenge nor be mindfull
of wrong against the children of thy people, *Leuit*. 19.) he then
wholly and freely forgauē: whereas the other in the loue of iu-
stice, he willed *Salomon* to requite, saith *Abulensis*: yet so, that
albeit he seeme to mention *Shimei* reuiling, as a cause motiue of
reuenge, yet chargeth he not *Salomon* to kill him for that alone,
but when he takes him tripping in another offence, he shall
then pay him home for both. For thou art a wise man (saith he
to his sonne) and knowest what thou oughtest to do vnto him, 1. *Ki*.
2. Wherefore let none by this example, forgiuing the fault to his
foe, thinke by his sonne he may prosecute the offence. A para-
ble (saith *Salomon*) in the mouth of a foole, is like a thorne in
the hand of a drunkard, wherewith he pricketh himselfe, *Prou*.
26. 9. And this is to wrest the Scripture, or (to vse Saint *Peters*
word) to make it *2* looke a squint to their owne destruction. And
indeed it is lamentable to behold, how wilfull children execute
the last will of their malicious parents to reuenge: and like those
hostile beasts in *Albertus*, which being at deadly enmity in time
of their life, partes eorum & pili, their parts and haire are ene-
mies after their death. Or as *Plutarch* reports of Eagles and
Dragons, Crowes and Owles, the Libbard and Linner, whose
enmitie while they liued, makes their bloud after death at such
strife, that it can neuer agree or be ioyned together in one ves-
sell. But let vs learne (beloued) of the living God, at our death
to leaue peace to our children, the best legacie of our will, and
remit all though greatest offences, and thereof both the guilt
and punishment before we die, to forgiue each one from our
hearts all trespasses

Vnto *seuentie times seuen times*. For it may be thou replyest, *5. Timewhen,*
 (saith ^a *Austine*) he hath offered me so many wrongs, and of- *Alwaies.*
 fended so often, that I am wearie with bearing and forbea- *d Lib. de confit.*
 ring reuenge. And indeed we which are debtors of loue to ma- *vis. & vic. c. 9.*
 ny, say like him, who is debter to no man, in the first of *Amos*:
 For three offences of Edom, and for foure I will not turne to it,
 because he did pursue his brother with the sword, and did cast
 off all pittie, and his anger spoiled him euermore, and his wrath
 watched him alway, and remembred not the brotherly couen-
 nant: for three offences and for foure, I will not turne to it. This
 is the manner of mankind, and therefore euen *Peter* himselfe
 asked his Lord to set downe some definite number of forgi-
 uing, *Mat. 18. 21.* Maister, how oft shall my brother trespassse
 against me, & I shall forgiue him? Vnto seuen times? The worlds
 custome is to forgiue but once or twice, or three times at the
 most, and therefore *Peter* thought himselfe very liberall, saith
^e *Chrysostome*, if he went so farre beyond worldlings, as seuen *Homil. 62. in*
 times to forgiue. What, vnto seuen times Lord? Indeed the *Mat. 18.*
 number of seuen is wont in Scripture to import an vniuersalitie
 of all, saith venerable ^f *Bede*, as all time is limited by seuen daies, *f. Ser. & Post. 1*
 and all vice by seuen euill spirits, *Mat. 12. 45.* as with *Chryso-* *Do. quadrag.*
stome Anselmus doth obserue. Neuerthelesse because the num- *tom. 7.*
 ber of fixe seemes to be a number of worke and labour, and se-
 uen a number of rest: therefore *Peter* vnderstanding this, saith
^g *Origen*, thought in sixt times, as in fixe dayes he might finish *Tract. 9. in*
 his worke of forgiuenesse, and rest the seuenth time from all *Mat. 18.*
 his labour. Wherefore Christ his Lord and maister scoreth vp a
 greater number of remission: I say not to thee, vnto seuen times,
 but vnto seuentie times seuen times: alluding (saith *Hilarie*) to
 that number of *Caine* and *Lamechs* punishment, *Gen. 4. 24.* If
Caine shall be auenged seuen times, truly *Lamech* seuentie times se-
 uen times: that as their auengement and requitall was by this
 imported infinite: so his forgiuenesse hereby should not be
 lesse finite. For this is a number finite put for an infinite,
 saith *Chrysostome*, as if he had said: Wilt thou know how often,
Peter? doest thou tell me of seuen times, man? I tell thee vnto
 seuentie times seuen times: in ^h which number yet is no bound *Chrysost. ibid.*

*h. Dimys. Cor.
aluf. in hunc
locum.
l. Ser. 15. de
verb. Dom. in
Mas.*

m. 1bid.

o. 2. Reg. 5. 13.

*o. Person who,
Our Brother.*

nor limitation, but seven times, ⁱ that is, *semper*, alwaies, or seven dayes in a weeke, yea seven times in a day saith our Sauior, *Luk. 17. 4.* or *toties quoties*, as with ^h others ^e *Austine* doth expound it: and by this is meant a *toties quoties* of forgiuencesse, as that number seven is vsed, *Prou. 24. 16.* This infinite number our Sauior there setteth downe to condemne the mercilesse debter, *Mat. 18.* who (it seemes) standing vpon the number, would not forgiue his fellow, because he had runne so long on his score, that the debt was now growne to an *hundred* pence. Howbeit, let vs be followers of God as deare children, who forgiueth not onely talents and great sinnes, but euen *tenne thousand*, that is, all sinnes committed (saith ^m *Austine*) against the ten commaundements. Let vs (I say) be mercifull as our heauenly Father is mercifull, who when he had often deliuered the Iewes from the Egyptians, and from the Amorites, and from the Ammonites, and from the Philistines, and from the Zidonians, and from the Amalekites, and from the Moabites, & pardoned them often vpon the promise of amendement, *Iudg. 10. 11.* though when after breach of their couenant, they cryed againe for further pardon, he answered: I haue done it so often, and still ye offend, wherefore I will deliuer you no more, *vers. 13.* yet for all this when they cryed, We pray thee onely deliuer vs this day, and saue vs this once: he heard their complaint, and pittying them according to the multitude of his mercies, deliuered them againe. Wherefore as when ^h *Naaman* the Syrian thought much to wash so oft as seven times in Iordan, that his leprosie might be cleansed: Father (said his seruants) if the Prophet had commaunded thee a great thing, wouldest thou not haue done it? how much rather then, sith he saith, Wash seven times and be cleansed. So seeing not a Prophet, but that Prophet Christ Iesus, hath commaunded vs no great thing, but onely seven or seuentie times seven times to forgiue, that our sinnes may be forgiuen and cleansed, *Mat. 6. vers. 14.* who is he that will not take the paines to forgiue each one from his heart all trespasses, seuentie times seven times *To his brother?* who is not a straunger from God, or an alient from the commonwealth of Israel, but of the household

of

of faith, and of that family so neare as our brother. He might haue said, Forgiue thy fellow seruant: but becau^e that title moued not the mercilesse debter, he calleth him *our brother*, to put vs in mind, that as we are Gods seruants by condition of life, so brethren among our selues by vnitie of affection. For as that^r Father before mentioned, considering himselfe that he might be tempted, compassionately said of the fall of his brother, *Ille hodie, & ego cras*, he hath offended me to day, and I shall offend him it may be to morrow. He that shall thus, when like the hypocrite (*Math. 7.*) he hath scene *extramittendo*, the mote in his brothers eye, shall thus (I say) reflecting his eyes into himselfe, and behold *intramittendo*, the beame in his owne: *Ne is non magno vitiorum in alijs odio indulsit, seipsum venia plurima indigere sentiens*, saith^r Plutarch, he will surely restore his slipping brother with the spirit of meeknesse, considering himselfe that he may so be tempted, *Galat. 6. 1.* and will professe like^r him, mutuall need of forgiuenesse,

— *hanc veniam petimusq; damusq; vicissim.*

I must forgiue my brother his trespasses, euen as he must do me when I trespass against him. For *peccabis & tu illi cras qui tibi hodie peccauit*, saith^r one, perchance thou shalt offend him to morrow, who hath offended thee to day, *Et erit tibi index qui erat ante tibi reus*, and he shall be then thy iudge, who before was guiltie vnto thee, and shall restore thee pardon if to him thou gauest it, or if thou didst not, either denie it thee, or by giuing it, make thee more guiltie before God. And this is indeed the debt which still we must pay, *Rom. 13.* and yet still owe it our brother; because though to day we discharge it, to morrow comes a fresh charge of loue (saith *Lyra*) whose comendement is therefore called *new*, *Iohn 13.* because though to day it be kept, yet to morrow is it so new as if before it had not bene heard. I alwayes (saith^r *Augustine*) owe this debt to my brother, which only being payd, alwayes still keeps vs in debt. Neither by paying is it lost, but multiplied thereby; and like the widowes oyle, by bestowing, more increased. Yea^r as the poore widdow hauing nothing to satisfie her creditors but a cruse of oyle, was

bid by *Elisau* to borrow vessels of her neighbours, which

*o Qualis humil.
95. in Mat 6.*

*p Bern. ser 2. de
resurr. Dom.*

q Dial. de ira coh

*r Horat. de aris
Pou.*

r Chrys. ser. 132

r Epi 62. ad Gal.

*v Aug. ser. 205.
de Temp.*

the

„ she filled with oyle and payed all the debt, 2. *Kings* 4. so the
 „ Church or Christian soule (saith that Father) hauing nothing
 „ to pay her debt of offences, not shillings, but a little oyle of
 „ loue, is commaunded by our Sauour to borrow vessels of her
 „ neighbours, which filling vp with oyle she may satisfie her cre-
 „ ditors. While her oyle decreased, her debt it increased, and
 „ while the oyle was augmented, the debt it diminished. While
 „ she kept it in her cruse, it sufficed not her selfe, nor was able to
 „ pay the debt till shee borrowed vessels of her neighbours.
 Wherefore seeing euery brother may like that seruant *Math.*
 18. say to his fellow, Pay me that thou owest: let vs owe no-
 thing to any man, but to loue one another. Yea if we want
 vessels for increasing of this oyle, let vs borrow them of our
 neighbours, and poure it into them out of the cruse of our heart.
 And if thou art willing and not able to giue it, if thy soule like
 the poore widdow crie, *The creditor is come and thine hand-maid*
hath nothing to pay: he that made thee willing (saith * *Austine*)
 to promise, will also make thee able to pay that debt, which is
 loue, not in word and tongue onely, but in deed and in truth,
 and the act of Christes commission here spoken of so much,
Be reconciled in word, in worke and in will.

x Enarr. in Psal.
 33. & Psal. 36.

The 2. part of
 the commissio:
 αδελφω.

* Διαλλαξις
 est per 3. aliquē
 mediatorem ad
 amicitiam & v.
 naminutari duci.
 Bud. in coment.
 Aug. Grac. Step.
 Thesau. & Pha.

y Gaill in Math
 5. 24.

Which triple reconcilement of two, seeing it must be by a
 third (as the word importeth) which must make them both
 one: behold here is a *brother* which is a mediator betweene
 them, to be their peace, to make of both one, to breake the stop
 of the partition wal, to preach peace to him that is farre off from
 agreement, and to him that is neare, that reconciling both to
 God in one bodie, he might make of twaine one new man, so
 making peace and slaying hatred thereby. Which dayes-man
 seeing it was the peace-maker betweene *Abraham* and *Lot*,
Gen. 13. and should haue set those two Iewes at one, *Acts* 7.
 therefore vseth Christ in this exhortation the name *Brother*,
 because it is most effectuall to perswade concord or vnitie,
 & that it is thy shame if either thou wilt not retaine, or canst not
 obtaine amity with thy brother. Wherefore as the interlinearie
 glosse on that of the Apostle, *Let brotherly loue continue*, *Heb.* 13.
 1. doth fitly make this word the motiue of continuance in loue,

Because

because ye are brethren: so doth our Sauour here make it the reason of reconcilement, and by the word *brother* admonisheth of keeping concord, and restoring it as ^aone obserueth. For indeed *latet in hoc vno verbo argumentum*, as another ^a speaketh in like case: the very name ἀδελφός, brother (saith an ^b heathen) seemes by good reason to put vs in mind of loue and goodwill. And ^c what affection men should carrie one toward another, the very name *brother*, whereby they are called, plainly declareth. Wherefore as ^d Tully told his friend Metellus mentioning their agreement: Whereas you write of our reconcilement, I see not why you should call it reconcilement, sith we neuer fell out: so, strange may it seeme our Sauour should write to a brother διαλλάγῃς, be reconciled, and not rather ἀλλάγῃς, neuer fall out: seeing *brother* with the Hebrewes so much importeth vnitie, that they call a stocke or stone brother and sister, because it is vnited to another, *Exod.* 26.3. *Ezec.* 1.9. Howbeit seeing Sathan who made ^e separation betweene God and man, that the father was deuied against the sonne, and the sonne against the father: hath also made a diuision among men, that now the bonds of brotherhood are dissolued, and brother (as Christ prophesied) is deuied against brother, *Mat.* 10. as it was needfull for *Paul* to beseech the sonne, καταλλάγῃς, be reconciled to God thy Father, 2. *Cor.* 5. so here necessarie for Christ to say to the brother, διαλλάγῃς, be reconciled to thy brother: or (to paraphrase with the Glosse) be reconciled, because he is thy brother.

^a Mascul. in *Mat.* 5. 25. di. *Elione fratru* admonet. ^b *Bez. annotat. maior. in Gal. 6. 1* ^c *Plut. libel de frat. amor.* ^d *Sabel lib 3. exemp. cap. 7* ^e *Lib. 5. Epist. 2*

^e *Esa. 59. 2.*

^f *Tom. 3. adu. Heluid.*

^g *Gen. 27. 30.* ^h *Mar. 4. 21.*

ⁱ *Scap. Steph. & 1*

^k *Macrob. lib. 1. Satur. cap. 17.*

But as the Lawyer asked Christ of his neighbour, *Luk.* 10. thou wilt say vnto me: Who is then my brother? Saint ^f *Ierome* finds in the Scripture a foure-fold brother: First, naturall, as *Iacob* ^g and *Esau* in the old, ^h *Iames* and *John* in the new Testament, which are ὁμοπάτριοι and ὁμομήτριοι, borne of the same parents: as the Greeke ἀδελφός properly signifieth, which ⁱ Linguists deriue either from *a. simul*, and *δελφος vter*, because they are *conterini* of the same wombe: or ^k from the priuatiue *a.* and *δελφος vnus*, that is, not one, because one cannot be called a brother, whence we call him brother in our tongue, as it were bred-other: But the Latine *frater* is more generall, which some

l. Ambros. ca.
lap. dist.
m. Lib. 2. Iliad.

n. Ant. Gel. lib.
13 cap. 10.

o. Mat. 13. 55.
Mar. 3. 31. & 6.
3. Ioh. 2. 12.
1. Cor. 9. 5.

p. Tom. 3. apolo.
pro lib. aduers.
Iouinian.
q. Lib. 13. in E.
zer. 44. & loco
citat.
r. Serm. 2. de
Temp. & ser. 14.

s. Tom. 3. fol. 5.
adu. Hel. de per.
pet. virgin. bea-
ta Maria.
t. Vide Georg.
Sob. som. 2. art. 3.
de pers. & offic.
Christi, quast.
3. de nativ.
u. Lib. 4. in Mat.
27.

thinke^l comes of the Atticke *φράτης*, which *Eustathius* on those words in *Hom.* Ως φράτην φρετρυφον ἀρήγη, φύλα δὲ οὐλοῖς, deduces from *φρατρία*, and imports men, who νόμῳ τινὶ ἐχούσι κοινοῖαν, by any law of fellowship haue communitie among themselves, whether they be fellow-citizens, or fellowes in religion, or of the same familie, or of the same tribe, or at the same feast, or of the same blood so neare linked, that each is *frater quasi fere alter*, as *Nigidius* deduced it, a brother as if he were almost another. And therefore *Ierome* finds a second brother, namely, by nation, as all the Iewes are tearmed brethren, *Deut.* 15. 12. because within the land of Iurie (*vers.* 7.) and all other strangers and not brethren, *vers.* 3. because alients from the commonwealth of Israel.

Thirdly, is there a brother by *consanguinitie*, as all of one stocke and linage. So *Lot*, *Abrahams* nephew is tearmed his brother, *Gen.* 13. So *Paul* calleth the Iewes his brethren, though but kinsmen according to the flesh, *Rom.* 9. 3. and *Christ* is said to haue brethren, *Luk.* 8. 20. that is, as our English translation on the margent there rendreth it, *kinsfolkes*, or *cousins*, as^o else where it doth interpret.

From which place, although *Heluidius* and other Antimarites would inferre, *Christ* had naturall brethren, and staine so *Maries* virginity, (who was a Virgin after child-birth, and a chaste mother before marriage, as *Ierome* speaketh) yet was her wombe (as with *him* *Austine*^r applies it) like the gate into the holiest of all, into which our high Priest onely entred, *Eze.* 44. 2. and said: This gate shall be shut and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut. It appertaineth to the Prince, the Prince himselfe shall sit in it, he shall enter by the porch of that gate, and shall go out by the way of the same. And *Ierome* there against *Heluidius* by many arguments proueth, she remained a perpetuall Virgin, as the Orthodoxall both Greeke and Latine Fathers *Ignatius*, *Irenaeus*, *Origen*, *Basil*, *Ierome*, *Austine*, *Ambrose*, *Bernard*, *Chrysostome*, *Gregorie Nyssene*, *Epiphanius*, *Damascent* and *Theophilact*, with ^t moderne Writers as firme and confirme at large. No, her wombe (saith *Ierome*)

was

was a tombe for Christs bodie, and new sepulcher wherein neuer man but he was laid. Vpon prooffe of which point he produceth this distinction of brethren now in hand, and saith there is a fourth kind of brethren, *spirituall* by profession of one faith, whence all Christians by our Sauour are tearmed brethren, *Mat. 23.* Neuerthelesse sith that ^x *three-one* hath conioyned all ^x *1. Ioh. 5. 7.* persons in a triple-vnitie: *naturall* as men, *ciuill* as fellow-citizens, and *spirituall* as Christians (for he made all mankind of one blood, as men; to dwell together on the face of the earth as cohabitants: to seeke him, as Christians, *Act. 17. 26. 27.* and in him as men we *live*, *move* vp and downe as fellow-citizens, and haue our spirituall *being* as Christians. I may seemblably speake of this triple fraternitie: *naturall*, of brethren by birth and all men by blood: *ciuill*, of societies: and *spirituall*, of Christian brethren.

And to begin reconcilement of naturall brethren, whose being was from two, leauing no lesse then father and mother to become one flesh for their coexistence, whose bed was one wombe for their infant growth, whose life and vital spirits were from one concord of contrarie qualities, and conspiring temper of elements in the hodie, whose diet and meate was one milke from the breasts of loue, yea whose hearts, tongues, and hands were from one heart, one tongue, and hands for their agreement in thought, word, and deed: this vnion is *φυσικη*, saith ^y *Aristotle*, so naturall, that I may with the ^y *Apostle* send them to the schoole of nature, and aske them, *nonne ipsa quidem natura hoc vos docet?* Doth not nature it selfe teach you this thing? and grace should not need to learne them reconcilement. For euen nature (as an ^a *Heathen* noteth) to teach them loue reciprocal and mutuall ayde, hath put a booke into their hands, their owne bodie, in whose brotherly members, as in so many columns they may reade this borrowed beneuolence, in whose fabricke and structure she hath made most parts double, *germana & gemella*, not onely brothers but twins, which are most necessarie in the whole, as hands, feet, eyes, cares, nostrils, and such couples of the bodie, signifying hereby that all these for mutuall helpe and not hurt are so diuided. To teach them (saith ^a *Plus lib de frat. amor.* that

b Xenoph. lib. 2
de fac. & dict.
Socrates.

* de fac.

c Polyd. Virgil.
lib. 8. hist. Ang.

d 1. Cor. 12. 25.

that Author) that she made also two brethren of one seed, not
 " for disagreement and discord, but that being seuered they
 " might helpe each other in distresse. Which bond of amitie if
 " they breake, they are not vnlike the fingers of one hand, intan-
 " gling, wringing against nature, and wresting one another, or
 " like the two feet tripping and ouerthrowing each other. And
 " therefore when *Socrates* saw *Charephon* and *Charecrates* two
 " iarring brothers, warring each with other: Now (saith he) ye
 " do as if the hands, which God created to helpe one the other,
 " leauing this, should hinder and hurt one the other. Or as the feet
 " which were framed to beare one anothers burthen, neglecting
 " this, should supplant one the other, or as the eares which are
 " coauditors of mutuall good, should waxe deafe to heare good
 " one for the other, or as the eyes which like *Caleb* and *Iosua* are
 " fellow-spies in this little land for the good of other, should not
 " looke for either others helpe, but looke asquint at the good of
 " the other. Were not this vnnaturall and great unhappinesse in
 " those members (saith *Socrates*) which should naturally helpe
 " one another, whether in the hands, or feet, or eyes, or other
 " parts which are produced * double and by paires? How much
 " more monstrous in two brethren, whose ayde may exceede the
 " cooperation of hands, or the mutuall prouidence of eyes, or the
 " coaudience of eares, or the supportance of the secte? Our *c* En-
 " glish Chronicle storieth, that when king *Edward* the Confessor
 " and *Goodwin* Earle of Kent were sitting at table together, *He-*
 " *rald* the Kings Cup-bearer the Earles ionne, did stumble so with
 " one foote, that he was almost downe, but recouering himselfe
 " with the other, he neither fell, nor shed the drinke. Wherat his
 " father the Earle (observing that of *Saint Paul*, how *these two*
 " *d* members had the same care one for the other, & that the one foot
 " could not say to his fellow, I haue no need of thee) merily said,
 " *Nunc frater fratrem inuit*, Now one brother hath holpen ano-
 " ther. At which word Brother (though spoken but in ieast) the
 " King then calling to mind his brother *Alfreds* death whome
 " the Earle had slaine, thence assumed the Apostles application,
 " that one brother might helpe another: whereupon beholding
 " *Goodwin* with a displeased countenance, answered, *Sic mihi*

me:u

meum frater auxilio esset si per te luisset, so might my brother,,
Alfred haue also holpen me if thou hadst not bene. Thus could,,
the Earle note in those twins of the body that lesson of *Salomon*, *Two are better then one, for if they fall, the one will help up his fellow.* And the King (as if he had bene taught at his cup-bearers feet) applied from their mutuall supportance that following *Woe* against himselfe, *but woe vnto him that is alone, for he falleth and there is not a second to lift him up.* For indeed one brother helping another is like a defenced citie (as *some* reade it) and their counsels like the barre of a pallace which is impregnable, *Prou. 18. 19.* and if one ouercome him, two shall stand against him, *Eccles. 4. 12.* so naturall is their vnitie, and strong their coadiuuaunce, which nature hath framed double for mutuall assistance. And therefore as nature their mother produced these her twins, (I meane the eyes) *ἀδελφοί*, double and by twoes, that they might helpe one the other: so did that naturall father send out his two sonnes, *James* and *John*, *ἀδελφοί*, by twoes also to catch fish, because they were *ἀδελφοί*, brethren in the flesh, *Math. 4. 21.* And when their spirituall father called them to be fishers of men, he sent the same brethren forth by two also, *Marke 6. 7.* And therefore by two (saith *Bernard* with some other) that as yoke-fellowes they might beare one anothers burden.

And it were to be wished; that parents after their example would send out brothers into the world, as two feete to support one another through loue: howbeit themselves (as *one* iustly complaineth) for the most part offer occasions of iar, and sow the seed of contention among their children; either when in their last wils they make them vnequall in their grace, who are equal by nature, and making *Reuben* their eldest sonne, so the excellencie of their dignitie and excellencie of power, that they leaue not the rest of their substance for their other babes, who often thereby conspire against the eldest as *Yaakobs* sonnes did against the yongest; and resolute like them in the Gospell, *This is the heire, come let vs kill him, and the inheritance shall be ours, Math. 21. 38.* Or when like old *Isaac*, in their dimme eye-sight and iudgement they mistake their sonnes (though he rightly alone

Eccles. 4. 9.

Verse 10.

g. Sept. Ierem. vulg. glossa. Lyra & Hugo Card.

b. Mat. 10. 2. i. Ser. 2. de purif. Mar. gloss. Lyra in Luc. 10. 1. Hugo in Mar. 6. 7. Caluyn. Aret. Jansen in ul. & Fer. in Mat. 10. i. v. se exhorting

k. Georg. Remus Speculog. in Prou. 18. 19.

Gen. 25. 23.

blessed where God onely loued, *Malac. 1.*) and bestowing the birth-right vpon the yonger, resolute with that irrevocable will, *I haue blessed him in my will, and he shall be blessed:* behold I haue made him Lord, and all his brethen haue I made his seruants, when the eldest crieth like *Esaie*, *I am also thy son, blesse me, euen me also my father.* And this partiall affection causeth the elder to hate the yonger for stealing away the blessing; and resolute that when the dayes of mourning for his father shall come, he will be auenged of his brother.

A third occasion of filiall strife, is when their parents wil die without will, and departing intestate (as he speaketh) leaue all at randone, to catch that catch may. And this is indeed *prouocare filios ad iram* (as the^m Apostle speaketh) to prouoke their children to anger and strife were they neuer so peaceable, yea to set them by the eares for their portions, like *Ephraim* against *Manasses*, *Manasses* against *Ephraim*, and both against *Iuda*.

A fourth cause of contention fathers beget in their sonnes, when dis-inheriting *filios ira*, the sonnes of their wrath, they adopt aliants to be coheires in their inheritance. A law indeede which *Ephialtes* (as we^e reade) gaue the Lacedemonians, and not only^e stories, but experience giues vs too great store of such, to such too supernaturall adopters, who like the Partridge *Ier. 17. 1* *nourish the yong they brought not forth:* vnnaturall birds to their brood, and cruel to their yong, like the Ostrich in the wilderness, *Lam. 4.* which leaueth his brood in the earth, and forgetteth that the foot might scatter them, or that the wild beast might breake them, he sheweth himself cruell to his yong ones as if they were not his, and is without feare, as if he trauelled in vaine, *Iob 39.* These play *Micipsa* his pranke, who hauing sons, yet adopted *Incurtha* to them, and so set his children by the eares, and for their supernaturall kindnesse to aliants and vnnaturall to their owne, they may perchance receiue *Vetus Blesius* his reward, who hauing diuers sonnes, yet adopted on his death bed one *Regulus* standing by, because he was diligent about him in his sicknesse, and often lapping him, bad him beware of taking cold. But this new heire (forsooth) hauing gotten the will

• Ephes. 6. 4.

n Alex. 1. 16. ca.

10.

o Val. Max. 1. 7.

s. 7. de test. resusc.

• cap. 8. de test.

var. • in perat.

p Salust. de bell. Incurth.

q Fulgos. 1. 7. c. 9.

will made and witnessed, *Medicos hortabatur ut citò Blessum conficerent ne diutius agrotudinis molestia laboraret*, he loued this new-found father so well, that he wished him in heauen, and feed the Phisitions to kill him quickly, and put *Blessus* out of his paine that the inheritance that night might be his. What shall I say to these cruell Ostriches, but admire with the Almightye the possibilitie of their memorable obliuion, Is it possible? *Can a woman forget her child, and not haue compassion on the sonne of her wombe?* What shall I say to these vnnaturalists, but from the God of nature pronounce, that in not prouiding for their owne, and namely for them of their household, but especially for them of their owne bodies, they denie the faith, yea nature it self (which hath taught a father to pitie his owne childrē, *Psal. 103.*) and are worse then infidels, *1. Tim. 5. 8.* If *Diogenes* therefore (to retorne whence I digressed) for his schollers fault gaue the master a blow on the cheeke, and a checke in the eare, *Cur igitur sic instituis?* why teachest thou him not better maners then? surely such fathers deserue a blow from his hands of iron, who ouer-willing to the eldest, or too wilfull to the yongest, or vnwilling to all, or mis-willing to any, by these their sower grapes so set their childrens teeth on edge, that they bite and deuoure one another.

Let them on their death-bed like departing *Iaakob Gen. 49.* call together all their sonnes into one, and to *Reuben*, to *Beniamin*, to *Dan*, and to *Gad*, deuide their iust portions for auoidance of diuision. Or let them follow that wise father in the parable, who diuided his substance to his sonnes to preuent future contention. Let them of *Dan*, who giue nothing but iudgement, learne, that he would not without will die intestate, but deuided his substance. Let *Reubenites*, who are all for the eldest, learne, that he gaue him not all, but deuided his goods, and so, that he gaue his eldest but the inheritance. Let *Bepiamites*, who are wholly for the yongest, learne, that he gaue him but the portion of goods that fel vnto him. And lastly, let them of the tribe of *Gad*, who almost giue all or most to aliants, learne, that he deuided all to his sonnes: for saith our Sauour, *So he deuided vnto them his substance, Luke 15. 12.* Let them at their death bequeath concord

cord to their children, the best legacie in their wil, semblable to
(Plin. de garru. Scylurus the Scythian, who at his death bid his sons bring him a
 sheafe of arrowes, which he then gaue each one to break in pee-
 ces, but whē no one could do it, himselfe pulling them out, easily
 brake them one by one in their sight: shewing them by this pa-
 rable that which *Salomon* in his Prouerbes, that a brother vni-
 ted to a brother is like an impregnable citie, and their counsels
 like the barre of a pallace which cannot be broken: or that I
 noted in the Preacher, Two are better then one, for either may
 helpe his fellow; but woe vnto him that is alone, for he falleth
 and hath not a second to helpe him vp. And if one overcome
 him, two shall stand against him: and a threefold cord, like that
(Xenop. lib. 8. de bundle of arrowes, is not easily broken. Let them with *Cyru*
Cyr. Pad. giue in their wils this legacie of vnitie to their sonnes, and say
 " with him, Ye which are borne of the same seed of your father,
 " and nourished by the same milke of your mother, brought vp
 " in the same house, beloued of the same parents, and call on the
 " same father and mother, how should not ye aboue all men be
 " most knit in friendship with this knot of nature? breake
 " not therefore these naturall bonds of loue, wherewith the im-
 " mortall God hath linked you as brethren. Thus when in peace
 themselues go to their fathers, they may leaue peace with their
 sonnes: that as in their last will they giue them their goods, so in
 their last and most effectuall affection, they may bequeath them
 this goodnesse, the best donatiue of their will, as it was not least
 legacie in Christs testament, and say at their departure as the
 Sauour when he left the world, *Peace I leave with you, my peace*
I giue vnto you: for else how can they enioy peace in heaven,
 when they know their parts haue no peace on earth? How can
 their soules sit in mirth at the supper of the Lambe, when they
 know these parts of their bodie like wolues bite and deuoure
 another? Which vnitie in life time rather should they labour to
 effect, seeing the holy Ghost in giuing naturall brethren no pe-
 culiar charge in Scripture (that I know) of louing one another,
 hath sent them to the schoole of nature to learne them this
 lesson in the members of their bodie. For making no question
 of their loue, which is the law of nature, he forbeareth to bid
 brethren

brethre loue, & only bids other mē loue as brethre, 1. Pet. 3. For as
Solon the lawgiuer of Greece, being asked why he made no law
in Athens, nor ordained any punishmēt against paricides, answē
red wisely, because he thought none could be so vnnatural as to
kil his father frō whō he had being: so neither our solewise God
of heauen made any peculiar law, nor appropriated many parti-
cular punishments to fraticides in scripture, because he might
wel thinke none would be so monstrous in nature as to hate his
owne flesh, and slay his brother who is *ferè alter*, almost himself.
And therefore whereas he gaue charge to all the household and
all sorts of the family to shew mutuall loue and dutie, *Ephes. 6.*
as children to parents, and fathers to children, seruants to masters,
and masters to their seruants: he speaketh not a word of chil-
dren among themselues, as if he had bene ashamed to bid bre-
thren be reconciled and loue one another. And passing ouer it
in silence, he seemes to vse his Apostles' preterition, 1. *Thess. 4. 9.*
But touching brotherly loue, ye need not that I write vnto you,
for ye are taught of God by nature to loue one another, and
making no doubt of doing that, and that thing verily ye do to all
the brethren, he onely intreateth them to abound therein, *But*
we beseech you that ye increase it more and more.

x. *Act. in 1. The.*
4. 9.

But alas naturall brethren haue more now then called that
into question, whereof the father and God of nature made no
question, whose precept of this loue as it is rare, so *fratrum quo-*
que gratia rara est, their practise also is as rare, as an heathen in
his dayes could obserue. For now *Plutarch* his experience may
be our schoole-master to bring vs to many, who become bro-
thers with strangers, and strange with their brethren, sinfull,
friends with aliants in gluttonie and drunkenesse, and yet vn-
friendly to their brethren in eating and drinking: tolerate their
sinnes with pleasure and delight, and yet bitter to theirs, count
their slips intolerable: yea whereas they passe away houses and
lands to their harlots, yet striue with their brethren for the
floore of an house, an angle of ground, and foote of a field: nay
whereas they nourish and loue their angrie dogges, their fierce
horses, their spotted beasts, their toyish Apes, and their cruell
Lions; they brooke not anger, nor tolerate fiercenesse, nor beare

2. vse, reproofe,

y *Libel. de frat.*
amor.

Prover. 18. 19.

a Arist. L. 7. Polit.

b Lib. 8. Ethic. c. 9

c Orat. pro Rosc.
Amet.

d Lib. 8. de frat.
amor.

with blemishes, nor pardon childishnes, nor suffer haughtinesse in their brethren, which though greatest they tolerate in brute beasts, and for which things alone they dearely loue them. A brother indeed offended is harder to winne then a strong citie, and their contentions (saith ^aSalomon) like the barre of a cattle which cannot be decided. Ruthfull examples, as of *Isaak* and *Esau*, *Isaac* and *Ismael*, *Eteocles* and *Polynices*, *Cherophon* and *Cherocrates*, as I noted before, and dayly is notorious in domestickall experience, manifest this truth to be too true. The reason and cause of which irreparable breach, is giuen from the ^aOracle of reason, Because not onely not to be holpen, but greatly hurt by them of whom we thinke helpe due by nature, not so much dissolueth as breaketh the knot of natural affectio. For the nearer (as elsewhere^b he noteth) is the cause of coniunctio and bond of vnitie, the greater must needs be the wrong which doth dissipate it, and greater the disunction of them therefore deuided. In least matters to be deceiued by a fellow and companion, is most abominable, saith ^cTully, because that which he thought he adioyned for an help against others, helping others against him, doth cut him to the quicke, and breake the heart-strings of affection. *Casars* wound that his sonne *Brutus* gaue him, went nearer to his heart then all the stabs of his foes, and *σου τετραδυ*, what thou also my sonne *Brutus*? made him crie like *Dauid*, *Psal. 55*. If mineemie had done me this dishonor, I could haue borne it, but it was euen thou my companion, my guide, and mine owne familiar friend. And to imply his greater wrong, he doth explicate their nearer vnitie, *We tooke sweete counsell together, and walked in the house of God as friends*: and this cause of disunction of vnitie from so neare coniunctio of amitie, he cannot let passe without imprecation to his trechery, *Let death come hastily vpon them, and let them go downe quick into hell, for wickednesse is in their dwellings and among them*. For as things which are ioyned (saith^d *Plutarch*) though the glue be melted may be recombined, when a bodily substance rent in sunder can hardly be reioyned: so loue of men after falling out may be reintegrated, when brethren of one bodie seuered one from the other can with difficultie be reconciled.

Neuer-

Neuerthelesse *brotherly loue* (as out of^e *Nazianzene* I noted) ^{c De per orat. 2.}
 like the grasse or cience of a tree, though it be broken off from
 the stocke, may be ingrafted againe: but seeing the coales of
 this hatred are fiery coales, and a vehement flame, which no
 water can put out, nor floods can drowne, take heed of hea-
 ring this Asbestos, which being once incensed, no water, no
 not of teares can quench. And seeing this amitie is the chiefe
 and head of all, knit by so many sinewes and arteries of nature,
 beware of breaking its neck-bone, which can so hardly be knit
 againe. And let all *μισόδελτοι* take heed how they^f follow the ^{f Iudg 11.}
 way of *Caine*, ^{g 1. John 3. 12.} who was of that wicked one, and slue his bro-
 ther, least that woe which ouertooke him ouerturne them: ha-
 uing warre in his heart, he gaue good words with his mouth,
 and spake^h friendly to his brother, *Gen. 4. 8.* See his hypocrisie, ^{h Ferm in Gen. 4.}
 to oportune place for his murderous intent, he perswades him ^{8.}
 to walke into the field: see his policie: not into Paradise, a place of
 puritie that abounded with fruite, but into the field. And where
 indeed should his brother be slaine, but in the barren field (saith
ⁱ *Ambrose*) where there wanted fruite? Oportunitie of place ^{i Lib. 2 de Cain.}
 fitting his purpose, he rose up and slue his brother. Behold his cru- ^{& Abel. cap 3.}
 eltie. O audacious, abominable and wretched mind, and what-
 soeuer can be said is too little, saith a^k Father. How did not ^{k Chrysost. homi.}
 thine hand tremble at this deed? how could it hold thy sword ^{19. 1. Gen. 4.}
 and strike a blow at thine owne bowels? Thou art thy fathers
 eldest sonne, the beginning of his weaknesse, and heire of his
 finnes, the patriarke of murderers; thou hast not a second man
 to quarrell with on earth beside thy father, and thou wilt slay
 thy brother that thou maist not be a brother, and kill the fourth
 part of all mankind with a blow. But see how the Iudge of all
 the world arraigneth this murderer at the barre of his iustice:
Where is thy brother? And at his conuention see his churlish an-
 swer, *I cannot tell, am I my brothers keeper?* as if he had bid God
 go seeke him if he would any thing with him. And see in what
 admiration of the fact he examineth the offender, *What hast*
thou done? oh what hast thou done! *The voice*, though not of thy
 murdered brother, yet of thy brothers blood, yea of his bloods, of
 his possible posteritie, whom thou hast slaine in the loynes of
 their

their father *Abel*, not onely speaketh but crieth vnto me for vengeance: How long Lord, holy and true, doest thou not avenge our blood on him that dwelleth on the earth? Yea it crieth from the earth which followeth thy murder for her sonne, for her inhabitant, and for her keeper; and see his triple iudgement according to her three-fold accusation. Iudgement in his soule, *Thou art cursed from the earth*: iudgement in his goods, The earth which opened her mouth to receiue his blood from thine hand, mistrusting no harme from brothers, which were but two on the earth, (*Nam quomodo poterat suspectare parricidium que adhuc not viderat homicidium?* for how could it suspect brotherly murder, which had not yet seene man-slaughter?) the earth is cursed for thy sake, not as it was to thy father *Adam*, to giue^m no fruite without his sweate and labour, but *when thou shalt till the ground, it shall not yeeld thee henceforth her strength.* And thirdly iudgement in his bodie, *a vagabond and a runnagate shalt thou be in the earth.* And after sentence see how this condemned caitife is caried from the barre with despaire of mercy, My sinne is greater then can be pardoned: with horror of iudgement, My punishment is greater then can be borne: and with terror of conscience, Behold thou hast cast me this day from the earth, and from thy face shall I be hid, and *whosoever findeth me shall slay me.* But of whom (saith that^r Father) was he afraid to be slaine, that had none with him on earth but his parents? He might feare iustly the incurfions of natural brute beasts, who more beaftly had broken the course of nature: he might feare rightly the teeth of wild beasts, who brutishly had fleshed them with mans blood, yea the blood of his brother. He could not presume of the subiection of fowles, who had taught them that a man might be killed. He might now also feare the hands of his parents, who had taught them that parricide might be committed, and that they would learne to practise a murder, who had taught him the precept in their original sinne. This is *Cains* punishment in his person, and yet see the taint of his blood in al his posteritie, whom *Noes* flood washt away (saith^r *Austin*) from the face of the earth, when it could not wash away their scarlet sinne of blood, double died, both in *Caine* the threed, and in his

1. *Ambros. lib. 2. de Cain. & Abel. c. 10.*

m Gen. 3. 17.

n *Ambros. lib. 2. de Cain. & Abel. cap. 9.*

o *Lib. 15 de ciuit. Dei, cap. 20.*

his of-spring the cloth and garment of vengeance: whom the holy Ghost deigneth not to name in reciting the catalogue of *Adams* posteritie, *Gen. 5.* for the face of the Lord is against them that did euill, to cut off (saith *David*) their remembrance from the earth. For he would not take them in his mouth, nor make mention of their names within his lippes: as if that curse of the Lord had fallen on his progenie, *Psal. 109.* Let his posteritie be destroyed, and in the next generation let his name be cleane put out. O that all *Caines* which thirst the bloud of their *Abel*, that all *Ismaels* which persecute their *Isaac*, that all *Esaus* which pursue their *Iacob* to the death, would beware to follow the way of *Caine*, that they might not perish in the gaine-saying of *Core*. Are they *Græcians*, or *Barbarians*? wise or vnwise? let those reade *Plutarch* a naturall man, *περι φιλαδελφίας*, of brotherly loue, and these their owne bodie *περι φιλαδελφίας*, of lime-loue, how those brethren and twins of the bodie, eyes, eares, hands, and feet, loue one another, and for shame of their soules be reconciled to them, who are flesh of their flesh, and bone of their bones.

And surely if we yet looke further to the rocke whence we are hewne, and to the hole of the pit whence we were digged: if we consider *Adam* our father, and *Eue* that bare vs, we shall find that we haue all this^r one father, *Mal. 2. 10.* and all this one mother, who is *mater omnium vinentium*, *Gen. 3. 20.* and *iustus morientium* (as one^a calls her) the mother of all men liuing, or rather dead while they liue in her trespasses and sinnes, and all men therefore brethren, *Gen. 9. 5.* and this brotherly kinred of men made by him who made all mankind of one bloud, *Act. 17. 26.* For as^r *Leo* truly said of neighbour, that euery man whether friend or foe, bond or free, is our neighbour: so *fratrem ut proximum, vel omne hominum genus accipere debemus*, saith *Ierome* and Saint *Austine*: Euery man is our brother by nature, as our neighbor in the vse of naturall things. Through which conjunction of mankind, the very heathen^a could see in the twilight of nature, that certaine duties of amitie and fellowship are naturally due from all men euery one to other: and therefore vsed the name *neighbour* as our Sauour doth here *brother*, generally

2. Brother naturall in bloud, which is, each man.

p Iunius & Polan in *Mal. 2. 10*

q *Ferus* in *Gen. 3. 20.*

r *Ser. 1. de itin.*

s *Lib. 1. in Zac. cap. 7.*

t *Lib. 2. locum de Exod.*

u *Cic. lib. 1. Offi.*

x *AEsch. orat. in cont. Ctesiph.*

Arist. lib. 2. *Rhetor. ad Theodect.*

nerally for all men.

7 Homil. 51. ad
Pop. Antioch.

1. The greater
world prea-
cheth concord
and vnitie to
man.

And indeed seeing (as ¹ *Chrysostome* well noteth) the God of all hath giuen all but one house, the world, to be *domesticos nature*, the household of nature: that father of lights hath light all but one candle the Sunne, to be *filios lucis*, iust and vniuersall children of that light: seeing he that spreadeth it out like a curtaine, hath couered all but with one canapie and roose of heauen to be one family of loue. And seeing the feeder of euery liuing thing, hath spread all but one table, the earth, at which boord we are all companions of one bread, and drinke all of one cup the ayre: doubtlesse this communitie of naturall things should breed such a common vnitie in nature, as should make men in this one house to be of one mind, and sons of one light, to walke in loue as children of the light: and the familie vnder one roose to walke in this house of God as familiar friends, and companions at one table to eate their meate together with singlenesse of heart, as it vnited those Saints, because they had all things common, *Act. 2. 44.*

Which communion of all things naturall, if it cannot knit men in one with these bonds of nature, yet beholding the common vnion of all things amongst themselues, the musicke of this harmonie should breed concord and peace in man the son of peace. For whether we lift vp our eyes to heauen aboue, behold it is there; the heauens declare the glorie of God in their peace, and the firmament sheweth his handi-worke: or whether we cast our eyes on the earth below, behold also it is there, both preaching peace to his people and to his Saints, that they turne not againe. Wherefore as ^a *Salomon* sent the sluggard to the pismire as his schoole-maister to bring him to labour: ^b *Esaie* the vngratefull to the ox and asse to learne thankfulnessse: ^c *Jeremy* the neglecter of season to the Storke and Turtle, Crane and Swallow, to learne oportunitie of time: the cruell^e mother to the Dragons to learne to draw out her breasts: and our Sauour the worldling to Rauens, to learne diuine prouidence and contentation, *Mat. 6.* So aske now the beafts (as ^d *Iob* speaketh) and they shall teach thee, and the foules of heauen, and they shall tell thee: or speake to the earth and it shall shew thee, or

^a Prou. 6.

^b Es. 1.

^c Ier. 8.

^d Lam.

^e Cap. 12. 8.9.

to the fishes of the sea, and they shall declare it vnto thee. If thou go vp to the heauens, it is there to be read in the large volume of the heauen: if thou go downe to the deepe, behold it is there, and the naturall face of peace maist thou behold in the glasse of the sea. If thou go ouer the sea to the sauage beasts of the wildernesse, behold also it is there, and thou shalt find it in the denues of the earth. For whether we looke without vs into the greater world, we shall see the celestiaall orbes and sphæres of the heauen, though their motions be diuers, and their reuolutions thwartingly crossing one another, as * one noteth, yet in so many ages constant in that first couenant of peace, they keepe his law of vnitie and order, which shall not be broken, *Psal.* 148. The elements themselues though in nature opposite, and in operation contrarie, as heate and cold, drought and moisture, yet *concordi pace ligantur*, as the * heathen obserueth, yet yeeld they each to other, and meete all in a middle temper for constitution of humane bodies. Looke on the earth below, which though it be full of strife and cruell habitations, as the Psalmist speaketh, yet therein the beasts of the field *armentatim pascunt*, they feed by heards, and graze by droues: the fishes of the sea *gregatim natant*, they swim in routes together, and whatsoever walketh through the paths of the seas: the foules of heauen, *turmatim volant*, they flie by flockes, and sing together amongst the branches. *Leonum feritas inter se non dimicat*, saith *Plinie*, * The crueltie of Lions and Beares fight not one with another, for *quando Leoni fortior eripuit vitam Leo? seuis inter se conuenit vrsis*: The wild beasts, and birds fight not with their kind, but kindly hold together. Euen Serpents bite not one another, but the heele of man who treadeth on their head. The fishes of rapine, though greater deuoure the lesse, yet *nisi in diuersa genera non sciunt*: the most rauinous birds prey not on their kind. So true is that of *Syracides*: *Euery beast loneth his like, and euery man should loue his neighbour, all flesh will resort to their like, and man should companie with such as himselfe*, *Eccles.* 13. 16. Yea whereas all these kinds were made by couples and twoes, *Gen.* 1. 22. as if nature had dispensed with their diuision: man was created *unicus*, but one, as a thing of vnitie without diuision

vers.

* *Eras. pacis quartum.*

* *Quid. metam. lib. 1.*

* *Lib. 7. nat. hist. in proem.*

h Lib. 11. de ciu.
Dei, cap. 21.

i Luk 8.2.

k Vers. 30.

Secondly, the
lesser world.

l Hexam.
m Laurent.
p refat. in oper.
anatom.

vers. 26. which one though the Creator made two by an after creation, *Gen. 2.22.* yet made he presently these two one againe by coniunction of mariage, *vers. 24. ut sciamus quàm concorditer viuere debemus*, that therby we might know, saith^h *Au-
stine*, how peaceably we should liue together in one mind. But what do I speak of sensible thogh vnreasonable beasts? the senselesse creatures, as we see in trees, embrace one another with the armes of their loue, the Vine embraceth the Elme, the Peare-tree the Vine, the Woodbind the Oake: yea the hard-hearted stones affect that in loue which doth sympathize with their nature; as the Load-stone the Iron: nay, *quod magis mirum est*, saith *Erasmus*, which is the wonder of all wonders, euen the wicked spirits and fiendes of hell, by whom concord betweene men was first broke, and daily stirre vp men to strife, yet in wisdom agree all together: seauen inⁱ *Mary Magdalene*, and a whole legion in^k one man could agree without discord, and hold it for a Maxime in their policie, that Satan should not be diuided against Satan, lest his kingdome should perish by dissention, *Luk. 11.18.* Thus the greater world without him is like a citie at vnitie in it selfe, to shame contentious man, if being the center of all this circumference, he shall be so diuided in himselfe, as to make this great round a cock-pit of iarre, and himselfe a gazing stocke of strife to foules of the heauen, beasts in the field, and fishes in the sea.

And if yet we reflect our eyes to within our selues, and behold man the Microcosme and lesser world, we shall find him an harmonic of discords, an vnitie of pluralities, an epitome of the whole, and the center of all these diuided lines. For as *Salomon* spake of the feare of God, *Finis est omnium & totum hominis, Eccles. 12.13.* so may I of man who was made to feare God, he was the end of all creatures, and the summe of them all, as *Ambrose*^l with some^m other haue obserued. Which litle world as God in the Epilogue of his worke, (for his worke was a word fiat, *Gen. 1. dixit & facta sunt*, he spake but the word and they were created, *Psal. 148.5.*) created him to be Lord of all: so epitomized he all things of the greater, in this lesser world, to teach him vnitie aboue the rest: ἀνακεφαλαιόσθαι τι πάντα

in *duo*, as the ^a Apostle speaketh of recreation, and gathered all ⁿ Eph. 1. 10. things into this one which are in heauen and earth: that as Paul spake of his recapitulation, and end of his word: *Nunc eorum qua dicta sunt haec summa est*, Now, of all things that haue bene said, this is the summe, *Heb. 8. 1.* so might the Lord speake at the end of his worke: *Nunc eorum qua facta sunt, haec summa est*, of all things that haue bene now made, this man is the summe and brieft of them all. In whose inner man, though the ^e flesh ^{Gal. 5. 17.} and the spirit are enemies by grace, as those twins ^p Gen. 25. 22. *Rebeckah*, that two nations struggle in his wombe, and two manner of people seeme diuided in his bowels: yet in his outward man the soule and the bodie, though two contrarie parts of heauen and earth, like the Wolfe and the Lambe are met together, and like the Leopard and the Kid lye feeding together, and kisse each other. Which two sisters, though yet as contrarie each to other, as *Mary* who sat at Christs feet and heard his preaching, was to *Martha* cumbred about much seruing and troubled about many things, *Luk. 10. 40.* yet vnite they their loue for the good of man, as those sisters their care for *Lazarus* their brother, *Ioh. 11. 3. 19.* and both like those two brethren in the ^q *Embleme*, which ^{And. Alciat. emblem. 160.} mutually lent the one his lame brother feet, the other his blind brother eyes: so the body being blind, *mutuat hoc oculos*, it borroweth eyes of the soule for his direction, and the soule being lame, *mutuat illa pedes*, it borroweth feet of the body for his profection, and both walke with such compassion and fellow-feeling of others harme, that when the bodie is hurt, the soule alone is grieved, and when the soule offendeth, the bodie offereth his backe to the smiters. Whose safegard of the one as it is *concentus qualitatum*, an harmonie and consent of qualities, so is the safetic of the other *consensus affectionum*, an agreement and consent of the affections: and the iarre of either, the destruction of both, and dissolution of the whole. Thus contraries conspire in the great and little world for preservation of mankind, and why then should not man the summe of all these, conspire with man most opposite for conseruation of man-kindnesse in the earth? Thus euery beaſt loueth his like, to teach euery man to

Lib. 3. Ethic.
cap. 1.
f. Diog. Laert.
lib. 5. de vita
Philos.

loue his neighbour: thus all flesh resort to their kind, to shame man, if he hate him that is flesh of his flesh, and bone of his bones. φιλανθρώπος ἐπαινεῖται, we commend them that loue men saith Aristotle, though it be but as they are men: and therefore when himselfe in regard of this humane nature gaue a wicked man an almes, and was checked for his mis-giuing, *Miseritum sum humanitatem non iniquitatem*, I gaue it the man (saith he) but not for his manners.

Wherefore let the same mind be in you: shall I say with the Apostle, that was in Christ Iesus? the same? nay, I am out of hope of it: he was such a φιλανθρώπος, a louer of men as they were but men, (Tim. 3. 4.) that he laid downe his most precious life to the most ignominious death, for man his most rebellious traitor. But if not the same, yet let the like mind be in you that was in Christ Iesus, at least let the mind of Aristotle an heathē & naturall man be in Christians: for shame of mankind let not the mind of Tygers, of Wolues, of Beares, and Lions be in you, lest ye be shame-kins to mankind. Nay, let but the mind of these to their owne kind, the mind of Lions to Lions, of Wolues to Wolues, be in you, not to hate your mankind, & good enough. But alas when it should be *homo homini Deus*, man to man a preseruer, now it is become *homo homini lupus*, man to man a deuourer. Euery man hunteth his brother with a net, and carieth the mind of these beasts to his brother, which they beare onely to them that in nature are other. Yea whereas all minds and motions of enmitie are in them but singular and peculiar to their kind, they all meet in one man like riuers in the sea, who is to man in mind rauenous as a Wolfe, in head craftie as a Foxe, in heart fierce as a Tyger, in tongue poisonous as an Aspe, in the euil eye deadly as a Cockatrice, in bloudie hands cruell as a Lion: and therefore the Psalmist compareth this man not to one beast, but to the beasts that perish, *Psal. 49. Video blandas consalutationes, amicos complexus, hilares compotationes, caterag, officia humanitatis*: I see indeed (saith Erasmus) euery one giue faire-spoken and curteous salutations, friendly embracings and congies, mery meetings and kind drinking one to another, and other such parts of humanitie: at *o rem indignam* (it is the complaint

plaint of Peace her selfe) *ficta, fucata omnia*, all is fained friend-
ship and hypocrisie. One cannot see the least shadow of true a-
mitie among men, all is nought but dissimulation and deceit:
they couer heart-burning and malice, enuie and hatred vnder
these duties of humanitie and cloakes of curtesie: they come in
sheepes clothing with the name of brother, of friend, cousin,
and kinsman, *Et astutam vapidam seruant sub pectore vulpem*, and
within they are rauening wolues. Where is now a faithfull yoke-
fellow that is *alter idem*, in whose eare a man may lay his heart,
and his life in his hand? Where is a *Jonathan* with a *David*, a *Na-
zianzene* with a *Basil*, an *Austine* with an *Alipius*? which like a
paire of Turtle doves mourne and reioyce together? Where are
two which like those *ζυγοι*, beare one the others burthen, and
support each other through loue? The heathen found in their
dayes but eight yoke of such faithfull yoke-fellowes, *Pylades* and
Orestes, *Nisus* and *Euryalus*, *Patroclus* and *Achilles*, *Theseus*
and *Perithous*, *Castor* and *Pollux*, *Tidens* and *Polynices*, *Scipio*
and *Laelius*, *Damon* and *Pythias*: but if now the Lord should
looke downe from heauen vpon the children of men, to see if
there were any that would vnderstand and seeke God in the
loue of his neighbour, that of *David* might now be returned,
Psal. 52. Ne vnus quidem, there is scant a man to be found on
the earth. If now, as once *Diogenes*, sought an honest man in
the street with a candle at noone day: or if as the Lord bad his
Prophet, one should now runne to and fro by the streets of *Ierusa-
lem*, to know and enquire in the open places thereof, if he could
find one man that is faithfull to a man, he might (I feare) in
many places returne his errant with *Salomon*, *Eccles. 7. 30.* Be-
hold I sought one by one to find the count, and yet my soule
seeketh, but I find it not: I haue found one man of a thousand.

2. Eras. pacu
quer.

* Ierem 5. 1.

x Serm. 168.
de Temp.

But here fleshly wisdom will couer her malice to the man,
with the cloake of malicioulnesse to his maners, and plead, that
with *David*, *She must hate them that imagine euill things*, if his
law she will loue. It was indeed the Pharisees corrupt glosse on
the law, *Thou shalt loue thy neighbour and hate thine enemy*, *Mat. x Serm. 168.*
5. 43. which yet in euery man (saith *Austine*) may truly though
not in their meaning be fulfilled, seeing in him is both an enemy

„ and a neighbour: for in that he is a man he is thy neighbour, in
 „ that he is euill, not onely he is thine enemy but his owne: loue
 „ therefore in him bodie and soule, that is thy neighbour which
 „ God made, and loath his malice and impietie, which by his con-
 „ sent the diuell made. We must be ^{angry} against his vice, but
 „ sinne not by anger against his person, *Eph. 4. 26. pax cum homi-*
 „ *nibus, bellum cum vitijs*, We must (saith Saint ^{Augustine} and ^{Seneca}) haue peace with the man, and warre with his maners. And
 „ therefore bids Christ loue, not his, but *our enemies*, and *them*
 „ *that hate and hurt vs*, not himselfe, *Mat. 5. 44. For sic sunt dili-*
 „ *gendi homines, ut eorum non diligantur errores*, saith ^a Father, we
 „ must so loue the men, that we like not their errors: *quia aliud*
 „ *est amare quod facti sunt, aliud odisse quod faciunt, odimus mali-*
 „ *tiam, diligimus creaturam*: for it is one thing to loue that which
 „ they are made, another to hate that themselues haue made: we
 „ hate the curtnesse and loue the creature: *Vt nec propter vitium*
 „ *creatura damnetur, nec propter naturam vitium diligatur*: That
 „ neither for the vice the creature be condemned, nor the vice for
 „ the creature be beloued. As ^e those Christians told the heathen
 „ persecutors in the primitiue Church, Ye are our beloued bre-
 „ thren by the law of nature our mother, though ye be scarce men
 „ because ye are euill brethren. This is that perfect hatred of Da-
 „ uid, whereby he loued his enemies, *2. Sam. 19. 6.* and hated
 „ Gods aduersaries, *Psal. 139. 21. Do not I hate them O Lord,*
 „ *that hate thee? yea I hate them right sore as though, they were mine*
 „ *enemies. He hated them sore but right, because with perfect ha-*
 „ *tred, or as the Hebrew soundeth נאצות with perfection of*
 „ *hatred.* And what is the perfection of this hatred, (saith ^d Au-
 „ ^d *stine* on these words) but I hated in them their iniquities, and
 „ loued thy workmanship. This is to hate then with perfect ha-
 „ tred, that neither for their vices we hate the men, nor for the
 „ men loue their vices, as he loued them as men, and hated them
 „ as euill men. How loued *Moses* the Israelites for whom he
 „ prayed, and yet hated the same idolaters whom then he de-
 „ stroyed, but by this perfect hatred? *Quo sic oderat iniquitatem*
 „ *quam puniebat, ut diligeret humanitatem pro qua orabat*: where-
 „ by he so hated their iniquitie which he punished, that he loued
 „ the

^y Zanch. in Eph.

4. 26.

& Ferus in

Mat. 5. 22.

^z Ser. 66. de

Temp & in

Psal. 138.

^d August. de

verb. innocent.

^e Tertul. apolo.

aduers. gent.

^d In Psal. 138.

the humanitie for which he prayed? Thus must we follow peace with all men, although not with all manners, but *holinesse* also, *Heb.* 12. 14. without which peace of God, *Phil.* 4. no man shall see the God of peace, *Rom.* 16. and therefore putteth the Apostle a condition of possibilitie, *If it be possible*, as much as in you lieth, haue peace with all men, *Rom.* 12. 18.

For though as antipathie in nature causeth such discord betwene sheepe-strings and the strings of a wolfe, that they can neuer consort in harmonie, but iarre alwayes in the musicke, as *Albertus*, *Cardan* and *Oppianus*, with Lutinists obserue, yet accord in place when they discord in tune, that *the Wolfe* (as *he* speaks) seems to dwell peaceably with the *Lambe*: so although the righteous can agree with the vngodly man no more then the *Lambe* with the *Wolfe*, *Eccle.* 13. 18. yet must they dwell peaceably with them in ciuill conuersation as *sheepe among wolues*, *Math.* 10. 16. and in this time of peace must *the Wolfe* and the *Lambe* feede together, as the Prophet foretold of their coniunction, *Esa.* 65. 25. and *righteousnesse* must haue concord with all men neuer so vn-righteous, though not with any *unrighteousnesse* of men, *2. Cor.* 6. For euery man (saith *Leo*) shall so remember himselfe in another, as to loue in his enemy his owne nature, whose naturall corruption and fleshly conuersation he detesteth: and the rather, as he noteth, because we see often many of godlesse become godly, of drunkards become sober, merciful men of cruel, bountifull of couetous, liberall of extortioners, chaste of incontinent, and peaceable of tumultuous, *Ut bellum vitij potius quam hominibus indicentes*, that rather warring with their manners then iarring with the men, by loue of their person they may conquer their vices, and suffering euill men, though not men in euill, *patiently*, they may instruct them with meeknesse that are contrary minded; prouing if at any time, if not in the dawning of their childhood, nor at the *third houre* of their youth, nor at the *sixt* of their manhood, or in the ninth of their old age, yet at the *eleuenth* and last houre of their life God will call them to his grace, as in these ages he did men into his vineyard, *Math.* 20. and till then be reconciled to all men, though not to any euill manners, of naturall brethren in birth, or kinsmen by blood

c Lib. de mirab.
mundi:
f Conrad. Gesner.
li 1. de Quadrup.
ca. de oue, hier. D.
g Esai. 11. 6.

h Ser. 10. de
Quadrages.

i August. ser. 59
de verbo Domini.
Chrysost. hom. 65.
in Math. 20.
Aqui. Abulen.
Ferus & Guil. in
Math. 20. has 5.
horas exponens
statum hominum

of mankind.

2. To thy ciuill
brother

k. *Arist. 2. 2. 8. 2. 11.*
cap. 12.
/ *Ephes. 2. 19.*
m. *Gal. 4. 26.*
n. *Philip. 3. 20.*

o. *1. Corinth. 12.*
p. *1. Cor. 1. 11, 12*
& chap. 3. 3. 4.

q. *Caluin. in 1.*
Cor. 12. 12.

r. *Apo. & Gual.*
in *1. Cor. 12. 13.*

s. *inferiors must*
not enuy their
superiors.

But, be it the law and doctrine of nature preuaile nothing with men (which euen in brute beastes and things without sense much auaieth) yet should the law of policie and bond of ciuill societie, like fellow-citizens in friendship and amitie: for seeing we haue not only that φυσικὴν φιλίαν as men, but πολιτικὴν φιλίαν also, (as our^r master of moralitie noteth) whereby we are enfranchised in a Ierusalem (I meane now not^r aboue, which is the^r mother of vs all, and^r where our πολίτευμα should be) below, which is a citie at vnitie in it self: surely peace should be within her walles, when societie within her palaces, and not diuision into parts be heard, where the *vision of peace* in the whole should be scene. From which vnciuill dissociation, how can I better dissuade ciuill societies, then as the^r Apostle bid the factious Corinthians looke on the vnitie of naturall bodies: so seeing *omnis societas & collegium corpus est politicum*, euery societie and colledge is a bodie politicke or corporation, as^r one speaketh on these words, to desire them to behold their politike head and ciuill face in this naturall glasse of the bodie; for whereas *omnis fere hinc dissensio solet nasci*, almost all iarre and dissention springs from hence, when either *inferiors* enuie *superioritie*, or *superiors* contemne those *below them*, both are so lessioned in the booke of the bodie, that if they reade but the numbers, those marginall notes will instruct them. For as the foot makes not a scitme because it is not the hand, nor the eare because it is not an eye, *1. Corint. 12. 15. 16.* so neither must the lowest member of policie come against the highest with the foote of pride, because it is no higher; but (as the Apostle speaketh of resurrection of the naturall bodie from the graue, so may I of the politicke from the dust) *Euery man in his owne order*; *1. Cor. 15. 23.* that as in the Church and bodie mysticall there is one glory of the Sun, another glory of the Moone, & an other glory of the stars: so in euery corporatiō which is a golde image of that celestially monarchie, the *feete of clay* be not swift to shed blood, because they are not the *legs of iron*; nor they refuse to support through loue, because they are not the *thighes of brasse*: nor those strong men bow themselves, because they are

not

not the *armes of silver*: nor they smite with the fist of wickednes, because they are not the *head of gold* in gouernement, or the care of iustice in magistracie, or the eye of wisdom in counsell: seeing that bodie cannot stand, whose foete will be as high as the eye, and men as low in gifts and gouernement as *Zachau* in stature, will climbe vp into the wild fig-tree of their owne conceit to ouertop him aboue them in place, as *Saul* was in height, *colloq. tenius supereminet omnes*, and is higher then they by the head. Wherefore seeing the Bramble, by affecting superiority ouer the Cedars of Lebanon, setteth on fire the trees of the Forrest, which like that wood in the Poet, being shaken by the wind, *Sponte edidit ignem qui ipsam consumpsit*, of it selfe gaue fire which consumed it all: let no tree, whether it be the Oliue for her fatnesse, or the Fig-tree for her sweetnesse, or the Vine for her cheerfulnesse, or the Bramble because of her lownesse, aduance themselues aboue their height; but euery member, though a foote of the bodie, abide in the same vocation wherein he was placed, till the heavenly promoter exalt him on high, as said the feast-maker to the lowest guest, *Friend sit up higher*; or as the Angell to our Sauour, *Be there til I bring thee word*, *Mat. 2.13.*

Judges 9.15.

Thucyd. lib. 2. bell. Pelop.

And as the foote kicketh not the hand, nor the care enuie the eye: so neither looketh the eye disdainfully at the hand, nor saith the head contemptuously to the feete, *I haue no need of you*, *1. Cor. 12.21.* Which brotherly regard, as the higher haue it to the members below, so should it lesson them, who like low *Zachau* are got vp to the top of the tree, that they boast not themselues against the branches, as said our Sauour, *See that ye despise not these little ones*, *Mat. 18.12.*

2. Superiours must not contemne their inferiours

When *Alexander* the Macedonian had once got the surname of *Great*, it is storied, that through pride of that title, contemning his old friends, he would neuer after write in his letters commendations to any but *Phocion* and *Antipater*. And we haue such an *Alexander*, who as he hath the name of a man without speech, so also his proud nature, that when he is become *ἄριστος*, a certaine great one, like *Simon* the witch and forcerer of *Samarita*, he despiseth all below him, and saith scornfully to the feet,

Alex. ab Alex. lib. 2. cap. 19.

x Acts 8

1. Sam. 2. 8.

2. dissuasion of
contemning in-
feriors.

4 Luke 22. 16.

2. dissuasion.
1. Corin. 12. 22

2. Corin. 12. 9.
Exod. 8.

Numb. 22. 23.
34. 33.

1. Pet. 2. 16.
1. Cor. 1. 27.

1. Sa. 17. 39. 40.

fecte, I have no need of you. For as he noted it in some of base birth, *Asperius nihil est humilis cum surgit in altum*, set a beggar on horsebacke and commonly he begins to gallop: so when these are exalted into the *seate of glorie* (as *Anna* calls it) they ride ouer our heads, *When they are exalted, the children of men are put to rebuke*, *Psal. 12. 8*. When thou wast litle in thine owne sight, wast thou not made the head of the Tribes? saith *Samuel* to king *Saul*: for who separateth thee? or what hast thou that thou hast not receiued? If thou hast receiued it, why doest thou boast as though thou hadst not receiued it? saith *Saint Paul*, *1. Cor. 4. 7*. *The greater thou art, the more humble shouldst thou be in all things towards others*, *Eccles. 3. 19*. Wherefore if thy promotion come neither from the East, nor from the West, nor yet from the South, but from some other part, yet seeing God setteth vp one and pulleth downe another, boast not thy selfe against others, be not high minded, but feare, and *let the greatest among you be as the least, and the chiefest as he that serueth*.

For seeing *infirmissima corporis*, these most feeble and meane members are as necessary for the preservation of more glorious parts, as Goates haire and Rams skins were needfull for couering the fine linnen, filke, purple, skarlet and gold of the tabernacle, *Exod. 26*. surely the poore man which deliuered the besieged citie by his wisdom, when the mightie were not so wise, should haue bene remembred what he did, *Eccles. 9. 15*. For as God sheweth his wisdom, in that not many wise men, not many mightie, not many noble are called, *1. Cor. 1*. so as a Lord declareth he more his might, when by the mouth of these babes and sucklings he persifteth his praise; when in these hands of weaknesse he declareth his power, and with the *basest things*, as frogs, lice and flies, he ennobleth his great name. Wherefore seeing he that made the *Ass* see more then *Balaam* the Seer, and *forbid* the foolishnesse of a Prophet, hath *chosen the foolish things of the world to confound the wise*: he that with *Dauids* sling, rather then *Sauls* sword, would conquer *Goliath*, hath *chosen the weake things of the world to confound the mightie*: he that with Frogs, Grashoppers & Lice, rather then with Beares, beasts and Lions, would fight against *Pharao*, hath *chosen vile things*

things of the world to confound the noble : seeing he (I say) who with ⁴ Rammes hornes ouerthrew the walles of Iericho, ⁴ Ios. 6. 10. hath chosen things despised ; and things which are not, to bring to nought things that are: see that ye despise not one of these little ones, which are so mightie through God, and so much regarded of the Lord of hostes. ^{3. Dissuasion.}

That as vpon those members of the bodie which we thinke most vn honest, we put more comelineffe on : so he hath giuen more honour to that part which lacked, 1. Cor. 12. 24. It was he that went after that lost sheepe till he found it, when he left 99. in the wildernesse behind him, Luke 15. 4. He welcomed the prodigall sonne with better cheare at his returne, then euer he did his eldest which went not away, verse 29. He gaue him as much that laboured but an houre, as them that bore the burden and heate of the day, Math. 20. I will giue to this last and least as much as to thee. He rewarded him that gained but two talents with his maisters ioy, as well as him that got fiue, Math. 25. as ¹ Chrysostome obserueth on these words. Wherefore seeing a little one sooner entreth his strait gate, then a Camell through that eye of a needle, and when they are entred that narrow doore, the first may be last, and the least become the greatest: ¹ Cur con- ¹ Rom. 14. 10. temnis fratre tuum? why doest thou despise thy brother because he is here thine inferior? And let them, who (as ² Agar because ² Gen. 16. she had cōceiued before Sara, despised her mistris) hauing conceiued their owne worth, and with child with selfe-conceit, are swolne and puffed vp in the heart that they are somewhat, when indeed they are nothing, Gal. 6. 3. Let none that excell, be desirous of vaine-glorie, prouoking one another, enuying one another, Gal. 5. 26. but in meeknesse of spirit esteeme other better then himselfe, Phil. 2. 3. And sith all inequality is with danger of discord among ciuill societies; when all cannot be equall, he that excelleth his fellow (saith an ^o heathen) should, if not communicate with his brother his things that are excellent, yet friendly adopt him into part of his glorie. As Pollux imparted his immortalitie to Castor, and became partly mortall with his brother for auoiding dissention. That as in gathering Manna, he that gathered much had no more, and he that gathered little

p 1. Corint. 8. 14

q Reip. gerend.
gracep.

p 1. Corinth. 5.

(Dan. 4. 27.
Phil. 2. 4.3. They must
have the same
care one for an
other.
v Cic. lib. 3. Offic.
cap. 3.

had no lesse then his fellow, *Exod. 16. 18*: so vpon like condition (as in another sense the ¹Apostle speakes) your abundance may supply their lacke, and their want be for your abundance, that there may be equalitie. Which modelt demission, as it taketh away inequalitye the corrupter of concord; so it is put by S. Paul as the preseruer of ciuill amitie, when we are not high minded, either with *Cesar* to brooke no peace, or with *Pompey* no mate, but make our selues equal with them of the lower sort, *Rom. 12. 16*. When *Plutarch* was sent Embassador with his colleague to the Proconsull, (as of himselfe¹ he reports) and by occasion of his fellowes stay in the way, was forced to dispatch all the businesse alone to his great commendation: when at his returne he was giuing an account of the arrant, his father standing by tooke him aside, and warned him he should not say *profectus sum*, but *profecti sumus*; and *diximus*, not *dixi*: not I, but we were Embassadors, and we said thus to the gouernor, and after this manner in his relation communicate all parts of the businesse with his fellow, for auoiding of enuie and discontentment.

And indeed when the eye or the head in dispatch of ciuill affaires admit the hand or the feete into part of their glorie, as ¹Paul did the Apostles in that spirituall ambassage, with *Nos legatione fungimur*, and the Apostles their brethren in the Acts, without whose consent they decreed not: this making of our selues equal with them of the lower sort, maketh a consort of minds which are vnequal. But if in singularitie of spirit we be so high minded, as to arrogate what he assumed in the 63. of *Esaie*, I alone haue done it, and of all the people there was not one with me: this arrogancy of *Nebuchadnezzars* possessiues, breaketh the bond of amitie, which not in selfe-loue should looke on its owne things, but in brotherly loue on the things also of other men.

As the members haue the same care one for another, 1. Cor. 12.

25. For to detract from another (saith an¹ heathen) and to make his owne profit of anothers disprofit, this is more against nature in ciuill associates, then pouertie against riches, then sorrow against their mind, yea then death it selfe against their bodie. And if thus we shall desire to build with other mens ruines, this

this is as if each member should think it best for its owne health
to turne and conuert to it selfe the nutriment of another, which
weakneth the bodie and destroyeth the whole: and euery one
thus to seeke his owne good, and not the good of many, that
they may be safe, dissolueth the ioyntes of ciuill societie.
We reade in the fable, that the other members mutining a-
gainst the belly, complained, by their industrious care and ser-
uice *omnia ventro queri*, that all was for good of the belly, as if
the belly had bene their God; whereas it quiet alone and idle
in the midst did nothing at all, *Quam datis voluptatibus frui*,
but enjoy (as speakes *Peter* of belli-gods) the pleasures of sin for
a season, and counting it pleasure to liue deliciously for a season,
like that crammed chuffe *Luke* 12. said to it self, Thou hast much
goods laid vp for many yeares, eate, drink, and take thy pastime;
or with that sonne of *Belial*, all for the belly, being clothed in
fine linnen, fared well and delicately euery day: whereas the o-
ther members, like the rich mans seruant hauing filled his barne
full, was faine with poore *Lazarus* lying at his gate, to be refre-
shed with the crummes and nutriment that fell from his table:
wherupon all conspiring, that neither the eyes should prouide,
nor the feet fetch, nor the hands reach, nor the mouth receiue,
nor the teeth chaw meate for the belly, in pining it with hun-
ger, they brought also themselues into extreame consumption.
With which naturall parable I wish all Philautians may be
drawne from seeking their owne things alone, as *Menenius*
Agrippa the Romaine Orator with this apologue wonne the
factious Commonaltie from mutinie against the Senate. For
seeing our immanent selfe-loue to our selues, must be the mea-
sure of our transient loue to others (as not onely *grace* com-
maunds Christians, but euen *nature* teacheth all men) it is most
requisite in ciuill amitie (saith an *heathen*) *Ut nihilo sese plus*
quam alterum diligat, that no man loue himselfe better then an
other, but that *as* euery one by nature is louing to himselfe, he
naturally translate the same affection to others, without which
true amiable societie is not preserved. But alas, whereas *φιλὰ-*
φιλία, brotherly loue meteth back againe to others in the same
measure that she measured to her selfe, and loueth them *sicut*
seipsam,

x 1. Pet. 1. 3.

Luke 16. 19.

x *Liu deca. 1. 6. 2.*
& Dion. Halica.
antiqu. Rom. lib. 6.

a *Math 22. 39.*
b *Arist. 4. 2. 9. 11. 12.*
cap. 4.
c *Cic. lib. 1. de leg.*

d *Idem in Latio*

seipsam as her selfe: now *gixauria*, self-loue, leaues out *sicut*, the measure, and loueth her selfe without measure; that we may now turne round about, and cry to all with Saint * Paul: *All seeke their owne*, and not the good of others: or at the least with him in the Comedie^f complaine: *Omnes sibi melius malle quam alteri*, that all men wish better to themselues then to other. And if the limmes of corporations haue some iarre, yet not like the corporall members, *the same care one for another*.

Which euennesse and *equilibrium*, as it is the temper of contrarie elements in the world, of opposite humors in the bodie, of diuerse affections in the soule of man: so should it be the harmonie of contrarie factions in ciuill societie: for seeing (as^g *Augustine* out of^h *Tully* well obserues) concord in societie is the same that consort in musike: as in that whether instrumentall or vocall, a consent of diuerse and distinct sounds is made like a concord of discords: so of the highest, middle, and base orders consent should arise from minding one thing, though they differ in degree, as the members distinct in function, haue the same care one for another,

4. They must beware of faction and diuision.
i. *Iam. 4. 1.*

4. 1. *Cor. 1. 11.*
12. & 33. 4.

1 *Tu. Liv. animal.*

Lest there should be a diuision in the bodie, 1. *Cor. 12. 25.* And from whence are warres and contentions among you? are they not hence, (saithⁱ Saint *James*) of *your lusts* of other mens things, that fight in *your* members? Ye lust and haue not: ye enuie and haue indignation, because ye cannot obaine: ye fight and warre, because ye get nothing that belongeth to others. And it is a world to see, how men in self-loue and private respects, like the factious^k *Corinthians*, rent the bodie with that voice of schisme: I am *Pauls*, and I am *Apolloes*, and I am *Caiphas*, I am the heads, I am the eyes, and I am the hands member, and make a rent without ruine (as they suppose) of societie. As if truth it selfe could lye, which hath said, that not onely euery kingdome diuided shall not stand, but also an *house or citie diuided* in it selfe shall not long continue, *Mat. 12. 25.* The reason of which domesticall ruine, as it is discord and faction, *Qua omnia oportune insidiamibus faciunt*, which giue oportunitie (saithⁱ *Quintius Flaminius*) for the waiters of aduantage, *quum pars qua domestico certamine inferior sit, externo potius se applicabit*,

his, quam cui cedit, when that side which is weaker at home, will rather seeke ayde of any then be trampled by his owne: so is the reason more vnrasonable, sith (as the best ^m Philosopher teacheth) wrong against any domesticals, as children which are *bona corporis* of the same bodie: or brethren, which are *bona animi*, of the same heart and soule: or seruants, which are *bona fortune*, part of their goods, is most vnnaturall; and can hardly be imagined, but that the holy Ghost prophesied, that men in these last dayes should be *φιλαδελφισται*, louers of themselves, and so without naturall affection, 2. *Tim.* 3. 2. as to be enemies to the man of their house, *Mich.* 7. 6. For as ^m Aristotle noteth of hieues, that in them still are sonie drones, which do nothing *sed ceteris quibuscumque viuunt iniuriam faciunt*, but iniure and wrong the Bees with whom they liue. So that is as true in the swarme of ciuill and collegiat societies, 2. *Thess.* 3. 11. *There are some among you which walke inordinately, and worke not at all, but are busie-bodies*: yea like them, fight eagerly in the hieue where they are predominant, *sed cum ruri sunt* (as there he noteth) but when thrust out by a new swarme, they are in the countrie, *nec sibi nec ullis alijs iniuriuntur*, they neither then strife among themselves, nor with others. but are as tame as a lambe, and as quish as a Bee. I would tell in the eare of some, what ^m Seneca diuulged to the eye of the world: *Inter istos quos tuos atos vides nulla est pax: alter in alterius exitium laqueum compendio ducitur: felicem oderunt, infelicem contemnunt: maiore grauantur, minori graues sunt, ferarum iste conuentus est.* I speake now to them that haue vnderstanding, iudge ye what I say: and I wish I might not pronounce of some euill beasts and slow bellies, what of Monkes and Friars ^m Erasmus obserued in his dayes: *Audite salutationes pacis, cerno rerum omnium coniunctum collegium, templum idem, leges easdem, conuentus quotidianos, quis hic non confidat pacem fore?* Who would not looke for a vision of peace within her walles, where is such societie within her pallaces? *Sed o rem indignam* (saith he) *nusquam ferè collegio conuenit cum Episcopo: parum hoc nisi & ipsi inter se factionibus scinderentur, Dominicales dissident cum Minoritis, Benedictini cum Bernardinis: tot factiones sunt quot sodalitia: imò idem sodalitium factionibus scinditur:* Not onely Ephraim against

^m *Arist.* lib. 5.
Ethic. cap. 6.

^m *Lib.* 9. de hist.
animal. cap. 40.

^m *Lib.* 8. de ira
cap. 8.

^m *Paci* quoniam.

9 1. Chron. 5.

7 Arist. lib. 4.
de hist. animal.
cap. 7.

5 Iud. 20.

1 Cicer. ad Pam.
21. Epist. 21.

10 Aul. Gel. lib.
2. cap. 12.

2 Reip. gerend.
praecept.

Manasses, and *Manasses* against *Ephraim*; but the tribe of *Manasseh* is diuided in it selfe: some following the head and gouernor of the citie, saying, We are *Panles*, and like those *insecta*, as Gnats, Ants, Flies, and Bees, which being deuided in the bodie, that part which goeth with the head commonly liueth and thrieth: others following the feet or belly, saying, we are *Apolloes*, and these parts which go not with the head, commonly die (as we see by experience) and neuer thrive after their diuision. Others like the ambidexter *Gisbeonites* play on both sides, and halt betweene two opinions: if the head be for their profit, they go after it: if the eye, they go after it. And these neuters or rather *viers* are like those sea-Calues, Crocadiles, Otters, and sea-Colts in *Aristotle* and *Plinie*, which are one while in the water, another while on the land for greater booty: iustly tearmed *dubia* by *Isidore*, because ye cannot tell where to haue them: sometime they are *natailia*, and swim with the tide: other sometimes *gressabilia*, and go backe for aduantage. But where is the man of peace, who in time of iarre turneth neither to the right hand nor the left, but goeth straight forward? where is that soune of peace, who can boast with *Hortensius*, that in these ciuill garboiles, *nunquam ciuili bello interfuit*, he neuer sided with either part in ciuill or rather vnciuil dissention? Indeed *Solon* made a law in Athens, that whosoever sided not with the one part in faction, should forfeit all his goods, and be banished his countrie. Which, howsoever *Gellius* apologizing *Solon*, interpreteth as fit to compose sedition; sith wise men ioyning with the one faction, may rule and moderate their one side, and so bring them to seeke agreement and peace with the other: yet taxeth *Plutarch* this law of *Solon*, and teacheth to be so indifferent betweene both, that thou ioyne with neither in faction; or rather to be of either to ioyne both, as Christ our head was both God and man, that as a mediator between both he might reconcile them each to other: as *Nestor* betweene *Agamemnon* and *Achilles*, *Socrates* betwixt *Charephon* and *Charecrates*, *Moses* betweene the two Hebrewes, *Menenius Agrippa* betweene the Commons and the Senate, and that town-Clark betweene *Paul* with his companions, and the seditious Ephesians,

fians, *Act. 19.*

And fith indeed (as *Plato* well obserued) the commonwealth like a fish commonly first putrifieth and rotteth at the head: (for as the Iudge of the people is himself, so are his officers: and what manner of man the ruler of the citie is, such are they that dwell therein, *Eccles. 10. 2.*) it standeth them vpon who are chosen as *chiefs of the tribes of Israel to be heads ouer the people*, be they rulers ouer thousands, or rulers ouer hundreds, or rulers ouer fifties, or rulers ouer tennes, that as each of them is an head of the house of their fathers, *Numb. 1. 4.* which is a body politicke: so like *Christ* the head of the bodie mysticall, he be *seruator corporis*, such a wise Sauour of that body, as to couple and knit it together by euery ioynt and sinew of concord, that it may increase in euery part, and edifying it selfe in loue may follow the truth in peace, and in all things grow vp vnto him which is the head, *Ephes. 4. 15.*

But if in their ciuill regiments they consult with that Florentine^a Secretarie, (whose counsell by their practise, seemes to some Politicians like the Oracle of God) who aduiseeth his Prince in time of peace to nourish faction among his subiects, *ut facilius eis ex voluntate utatur*, that by their fire himselfe may better see what to do, as another of them speaketh: surely, I must aske them and answer with Saint *Iames, chap. 3. 13.* Who is a wise man and endued with knowledge among you? let him shew by good conuersation his workes in meeknesse of wisdom: but if ye haue bitter enuying and strife among you, reioyce not, neither be lyers against the truth. This wisdom descendeth not from aboue, but is earthly, sensuall, and diuellish: for where enuying and strife is, there is sedition and all manner of euill workes: but the wisdom that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without iudging, without hypocrisie, and the fruite of righteousness is sowne in peace of them that make peace. It was a diuellish lesson^b he gaue his tyrant, (and they shew themselves no lesse who practise his precept) that seeing the concord and agreement of his subiects and subordinates, may hurt his tyrannie, and hinder his wicked proceedings: he must

^{5.} Gouverneurs of bodies politicke must prevent faction, & heads ioyne the members together.

^{7.} *Exod. 18. 25.*

^{2.} *Eph. 3.*

^a *Marb. cap. 10 de Principis.*

^b *Idem com. lib. 2. cap. 2 & lib. 3. cap. 3.*

must in policie *serere odia & alere factiones inter eos*, sow hatred and maintaine factions among them, whereby being troubled among themselves; he may fish in that troubled water, and thereout sucke no small aduantage: for distrusting one another, *nihil audet in communi in eum machinari*, they will not dare to combine against him.

And to such Machiuelian politicians, whose pot seetheth with the fire of their peoples faction, I may lustily imprecate with *David*, Or euer their pot be made hot with these thornes, so let indignation vex them euen as a thing that is raw. Behold all ye kindle a fire (saith the *Prophet*) and are compassed about with sparkes, walke in the light of your fire and in the sparkes ye haue kindled. This shall ye haue of my hand, ye shall lie downe in sorrow.

Plutarch (though an heathen) teacheth them a better lesson in the schoole of policie, *Ex officio civilis viri subiectis rebus hoc unum ei restat*, &c. It is the only dutie of a man who hath ciuill gouernement, wherein he cannot better be employed, to teach his people to vse concord and trafficke friendship among themselves: that he abolish all strifes, discord and hatred from among them, and giue all diligence that he remedie priuate wrongs: that some strifes rise not at all, other be allayed and buried, others make no increase. And if dissention happen, that he so talke and confer with him iniured, that seeming to participate of his wrong, he pacifie his furie and appease his mind; that he be their peace to make of two one, and breaking downe the partition wall, slay hatred thereby. For seeing policie learned her platforme of gouernement from the hie, as framers of common-wealths do confesse: surely though other Bees carie stings to fight and wound one another, yet as *Rex apum*, the gouernor of the Bees is without a sting, or vseth it not though it haue one: so should *propositus*, saith *Seneca*; a gouernor be without gall like a Dove, with *Paul* gentle among his owne, like a nurce cherishing her owne children, and be like a *lamb*, not like a Lion, lurking in his denne that he may rauish the poore. *Psalm* 109. Be not as a Lion in thine owne house (saith *Ecclesiasticus*), neither beate thy seruants for thy fantasie, nor oppresse them that are vnder thee, *Eccles.* 4. 30.

Howbeit

c Psal. 38. 9.

d Esai 50. 11.

c Reip. gerend. princip.

f Senec. lib. 1. de

Clem. cap. 19.

g Arist lib. 5. de

hist animal. c. 22

Howbeit if with *Cleo* for maintaining their faction, *aculeatos fucos in rempublicam inducant*, as *Plato* speaketh, they bring in not industrious Bees, but biting drones into their hiues, how carry they not many stings in their hinder parts? And I may send them to the Bee, as *Salomon* did some to the Ant, to learne and consider her wayes, that as she *ignauum fucos pecus à presepibus arceat*, they keepe out idle drones which trouble but the swarme. Or if like that *theefe-Bee* they steale in another way then by the doore, yet as *duces apum improbos alueis pellere conantur; ne seditiones in examine faciant*, as ^b *Aristotle* noteth: so they would cut off those that do disquiet them, and let no roote of bitternesse, though planted, yet not spring vp to trouble all, *ne pars sincera irabatur*, lest many thereby be defiled, *Heb. 12. 15. Melius ut pereat unus quam unitas*, saith ⁱ *Bernard*: ^k Better that one member perish, then that the whole bodie should be cast into hell: better that one man die, then that the whole nation should perish. God forbid, that Bethel the house of God should become Bether an house of diuision: God defend, that Bethmarraboth, the house of bitternesse wiped out, should become Behoram, the house of anger and wrath. God defend, that Hierusalem the vision of peace, which in *Dauids* gouernment was like a citie at unitie in it selfe, (*Psal. 122.*) should in *Lysias* the chiefe captaines time, be like Ierusalem all on an vprore, *Aet. 21.* God forbid, that the head should reioyce to see the members bite and deuoure one another: or nourish drones in the hiue, which work not at al, but are busie-bodies. For howsoeuer skilful Bee-keepers, and cunning hiue-heards iudge that swarme to be best fruitfull in making honie, *apud quod strepitus, susurrus frequens, tumultusq; plurimum est*, which buzzeth most, and makes the greatest stirre and tumult, as ^l *Aristotle* noteth: yet that regent ^l *Loco citat.* *cui Deus ciuilis examinis curam imposuit*, who hath gouernment of the ciuill hiue, saith ^m *Plutarch*, must iudge them to make then most honie, when they are most peaceable and quiet, and thinke that when they are busie-bodies, they worke not at all. For where strife and enuying is, there are all manner of euill workes, *Iam. 3. 16.* Let me end this point with the ⁿ *Apostles* ⁿ *Rom. 16. 17.* exhortation, Now I beseech you brethren marke them dili-

D d

gently

gently which cause diuision and offences, contrarie to the doctrine which ye haue receiued, and auoid them: for they that are such serue not the Lord Iesus but their owne bellies, and with faire speech and flattering deceiue the hearts of the simple.

Phil. 2. 1. 2. 3.

4

And if there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any bowels of compassion and mercie, fulfill my ioy: my ioy? yea, your heavenly Fathers ioy, the Church your mothers ioy on earth, mens ioy, the Angels ioy, and the diuels grieve and sorrow, that ye be like minded, hauing the same loue, being of one accord and of one iudgement, that nothing be done through contention or vaine-glorie: but that in meeknesse of mind euery man esteeme other better then himselfe. Looke not euery man on his owne things, but euery man also on the things of other, and the God that maketh men to be of one mind in an house, giue you that ye be like minded. Be of one mind, liue in peace ciuilly with your brethren, and the God of peace and loue shall be with you.

Psal. 68.

2. Cor. 13. 11

3 To thy spirituall brother.

Lib. de discip. Christi. cap. 1.

Mat. 23. 9.

1. Pet. 1. 23.

Esa. 46. 3.

Cant. 4. 9. 10.

Hos. 2. 19

Gal. 4. 26.

Esa. 54. 1. 13.

2. Rom. 8. 29.

1. Pet. 5. 9.

Tom. 1. lib. de mod. ben. viu.

lib. 3. de chara.

Lib. 6. diuin.

instr. cap. 10.

But be it that naturall brethren of one Adam and Eue breake the linkes of consanguinitie, and ciuill brethren of one head and common weale dissolue the bands of brotherhood in ciuill societie: yet seeing (saith *Austine*) as Christians, we haue all one father, which is God; one mother the Church, whereby we are brethren in the spirit, let vs keepe the vnitie of the spirit in the bond of peace. For seeing almightie God our heavenly father hath begot vs by the immortall seed of his word, in the wombe of his spouse the Church, which is the mother of vs all: all ye Christians are brethren, saith Christ our elder brother, Mat. 23. 8. Which spirituall fraternitie (so the Apostle calls it) as it is more holy then carnall brotherhood: (for *sanctior est copula cordium quam corporum*, saith *Bernard*) so should it be nearer linked in loue, seeing *coniunctiores sunt qui animis quam qui corporibus coniunguntur*, nearer are they of kinne which are allyed in the spirit, then they who are but of lineage in the flesh, as *Lactantius* obserueth. Whereupon, as for that, the son of the Virgine Mary counted his mother more blessed for carrying him in her heart by grace, then in her wombe by nature, Luk. 11. 28. so for this, our elder brother Christ preferred his spiri-

spiritual brethren to his mother, and brethren in the flesh, *Mat.* 12. 49. Which mysticall bodie of the Church, sith Christ hath knit together by ioynts and bands proceeding from him, *Col.* 2. 19. as the head doth our naturall bodie by arteries and sinewes deriued frō it: therefore sheweth the Apostle to vs seuen of these bands and nerues of loue, *Ephes.* 4. 4. First, we are *one bodie*, whose members must needs be knit together: secondly, we haue *one spirit*, whereby we are vnited together: thirdly, *one hope of our vocation*, for which as hopefull coheires we should reioyce together: fourthly, *one Lord*, whom as fellow-seruants peaceably we serue together: fifthly, *one faith*, which we maintaine together: sixthly, *one baptism*, in which we promised against his foes to fight together: and seuenthly, *one God and Father of all*, who will haue his children to be, and reioyceth to see them in vnitie together. Which bonds of peace, common to vs all, shold linke vs in loue, as those primitiue Christians were one heart and one soule, when they had all things common, *Act.* 2. 4.

For seeing amitie and loue springeth from *likenesse* and *equalitie*, as *Aristotle*, *Tully*, and *Plutarch* teach: this *isōtēs*, this though earthly onenesse and identitie, wrought euen with heathen men so much, that old *Hegio* in the *Comedie* from this could resolute neuer to breake friendship,

*Cognatus mihi erat, vnā à pueris paruoli
Sumus educati: vnā semper militia & domi
Fuimus: paupertatem vnā pertulimus grauem.
Animam relinquam potius quàm deseram.*

We were borne together, we were brought vp together, at home and abroad we alwaies were together, we suffered want both together, nothing but death shall diuorce vs.

Philostratus and *Hippocrides*, because they were borne in one day, had one schoolemaister and lesson of Philosophie, and one decrepit age, they had one mind and one affection, and one purse, their loue continued to the last houre of their death, and dyed both together.

What knit *Tully* and *Scipio* so together, that they were of one heart, and one soule in two bodies, but this *isōtēs* and likeness, as himselfeⁱ confesseth, whereby they both liued in one house,

*d Lib. 8. Eschie.
cap. 8.
e Lib. de amicit.
f Lib. de multat.
amicorum.
g Terent. Adel.
act. 3. scen. 5.*

*h Val. Max. li.
1. cap. de miras.*

i Lib. de amicit.

house, fed at one table, learned one knowledge, fought in one warre, trauelled in one peregrination, and conuersed in one rustication and cuntry life? Such vnitie of minds this onenesse of manners bred in these men, that he professeth himselfe, he neuer offended him in any thing to his knowledge; and confesseth of his friend, that he neuer heard any thing from his mouth that displeased him: wherefore well might he speake as he ¹ doth from his experience, that nothing doth more beget and bring vp amitie, then paritie, equalitie and likenesse, in the things of the bodie, of mind, and of fortune. What knit *Austine* and *Alipius* so indissolubly together, (to come to more spiritual friendship) but because (as he ¹ confesseth) they were borne both in one towne, *Togasta* in *Affricke*, brought vp in one studie of learning, almost of one age, conuerted by one *Ambrose* at *Mylaine*, at one time, from one heresie, receiued one baptisme and one spirit of new birth? And what should more linke our hearts then that we are all borne of one immortall seed, in one wombe of the Church, growing vp in one bodie to the full stature of Christ, as members knit together by one spirit, all traueilling to one *Canaan* and hope of our calling, in this way seruing one Lord, maintaining one faith, fighting together in one Sacrament and oath of Baptisme, and louingly liuing together as sons of one God and Father of all? O hearts harder then *Adamant*, complaineth^m peace: *In rebus tam multis consortium, & in vita tam inexplorable dissidium?* In so many things fellowship, and in life no friendship? All one bodie, and in the members no sympathie? In all one spirit, and in the affections no harmonie? All one hope of heauen, and in coheires no symphonie? All one Lord, and in fellow seruants no vnitie? All one faith, and in opinions no symmetric? All sworne in one Baptisme, and in fellow soldiers no symmachie? all adopted by one Father, and in brethren no fraternitie? For all these ones no vnitie? This of all other is *argumentum maximi momenti*, the most inducing motiue, saith aⁿ Writer, and strongest argument that may be to loue, that we are all by one God and Father, made one bodie through one Spirit, to serue one Lord in one faith, and consecrated to him by one Baptisme, doe hope all for one glorious inhe-

& Cic. in *Lalin.*

¹ Lib. 6. 3. 9. conf.

in *Eraf. paci*
quarum.

in *Brze maior*
ann. in Eph. 4. 4.

inheritance whereunto we are called, Which seuen ^o bands of ^o Zach. 11. 14. brotherhood, seeing Satan hath dissolved, as *Antiochus* cut off the seuen brethren which were knit together, 2. *Mach.* 7. giue me leaue to bind them faster then before, and seeing the vnitie of one God and Father is ^p first in order, somewhat inuerting the ^p Rolloc. in Eph. 4. linkes, to order them as *Beza* in that golden chaine hath proposed them.

First, we haue all one God and Father of all, who as he is the ^{linkes of Chri-} author not of confusion but of peace, 1. *Corint.* 14. 33. so will he ^{stian brother-} haue all things in his house done honestly and by order, ver. 40. hood, One Fa-
And rather so done, because as mightily he hath shewed himself ther.
a Father of generation to vs all, *Eesai* 64. 8. (wherein yet are both
'beasts and 'beastly men our brethren and our sisters but the ^{q AAs 17. 24. 28}
'wormes): so mercifully hath he bene a Father of regeneration ^{r Verse 26.}
to redeeme vs his children, *Eesai* 63. 16. for which cause we may ^{f Job 17.}
call 'none our father on earth but him, nor any brethren but the ^{Math 13. 9.}
children of his spirit. From which former paternitie of creation,
as he called his creatures onely good when they were seuered
apart; but then indeed very good when in one view he saw them
'in symmetric vnited together, *Gen.* 1. 31: so fro this later father- ^{v Iam. in Gen. 1,}
hood of recreation he counts his new creatures good, when in ^{31.}
peace they serue him by ^{two or three}; but then only commen- ^{x Mat. 18. 20.}
deth them for very good, when they all continue together with
one accord in the temple, and in symphonie praise him toge-
ther, *Acts* 4. 46. yea so good, that in admiration thereof he
crieth out in exclamation, *Ecce quàm bonum*, behold how good
it is when brethren dwell together in vnitie, *Psalme* 133. For
indeed as the eye (saith Saint ^{Austine}) the light of the body, ^{y Lib. 3. de Gen.}
though it seeme faire and is well fauoured in it selfe when it is ^{ad lit. cap. 24.}
apart from the whole, is yet more beautifull and comely when
vnited with the members of this little world: so the light of the
world was glorious and good in it selfe, when it was without
the firmament of his lustet; *Gen.* 1. 4. but then onely called most
glorious and very good of its Father, when he saw it ioyned
with the members of the greater world, verse 31. Which vnitie
of creatures, if it be so good and comely in the eye of their
mightie Father, who formed them of dust by his word, then

Quam bonum & quam iucundum, how good and comely is it in the eye of their mercifull father, who framed them anew by his essentiall word, to see his children like brethren dwell together in vnitie? Which dutie of accord, though as father rightly he might claime by that title of *father*, A sonne honoreth his father; If then I be a father, where is mine honor? And which seruice of vnitie, though as God iustly he might challenge by that right of *master*: a seruant honoreth his master, If then I be your matter where is my feare? *Mal. 1.6.* yet draweth he them with promise of reward in that Psalmie, that they might do it at least like hired seruants for their profit, which they would not for his pleasure as dutifull children: *Ecce* (saith he) behold how *profitable* and how *pleasant* it is; which fith, for himselfe, is not pleasant any thing vnto the Almightye that thus thou art righteous, nor profitable vnto him that thou makest thy wayes thus vpright, *Iob 22.3.* (for as thy *goods* are not profitable, *Psal. 16.* so neither is thy *goodnesse* pleasant vnto him for himselfe, *Iob 35.7.*): surely the profit and the pleasure of this concord redounds to them alone that like brethren dwell together in vnitie. And though vertue haue no reward better, as vice no punishment greater then it selfe, so that we should not need the spurre of reward to be pricked forward to this, as neither the bridle of punishment to be restrained from that: yet is he here driven to call on our dull nature with the spurres of profit and pleasure, when we *behold how profitable and pleasant a thing it is for brethren to dwell together in vnitie*. For seeing *omne amabile*, euery obiekt of our loue, which lodestone-like draweth our iron hearts to affect and embrace it, must be (as our ²Moral-master teacheth) either *good*, or *profitable*, or *pleasant*: he setteth here this Psalmie before our eyes as a glasse, wherein we may *behold how good, how profitable, and how pleasant a thing it is, for brethren to dwell together in vnitie*. The glorie of which vertue was so eminent to the eye of his knowledge, that (as ^a*Aassine* noteth) *Primum miraretur quam ostenderet quid utilitatis & iucunditatis haberet*, He first stood admiring it before hee shewed what profite and pleasure it affoorded: and therefore that Father admiring this admiration of our heauenly Father, crieth out and exclaimeth,

^a *Arist. 2. 2. eth.*
cap. 2.

^a *Ser. 2. de pace*
ad frat. in erem.

O quam grandem admirationem proposuit! O what admirable and wonderfull admiration he shewed when he cried out, *Behold!* What maruellous profit and pleasure he proclaimed, when he wondred, *how profitable and pleasant a thing it was.* For pleasantnesse he ^b likeneth it to the *sweete saour of Aarons precious ointment*, which ranne downe from his head to the skirts of his clothing: and for profite, to the ^c *deaw of Hermon*, which watered the mountaines of Sion, and made them fruitfull hilles. Some things indeede are good (saith ^d *Austine*) but not delightfome, as fasting, watching, and afflictions are profitable but not pleasant, *Hebr. 12. 11.* some things are delightfome but not good, as gluttonie, drunkennesse, chambering, wantonnesse, and sinne is pleasant but not profitable, *2. Pet. 2. 13.* But wouldst thou haue a good thing sweetened with pleasure, and a pleasant thing relishing of goodnesse, *Ecce, Behold how good and pleasant it is: Miscuit uile dulci*, he hath mingled here pleasantnesse to make thee tast, with good to make thee saour this great thing of God, and both procuring health in this life, and happinesse in the other. *For there* (saith the Prophet) *the Lord promised his blessing* in this life, and life for enermore in the world to come, *Psalme 133. 3.* Behold then how good and pleasant it is, when loue faiths yonger brother, like ^e *Benjamin* the yongest hath his messe doubled of our *Ioseph*, and this holinesse that is so pleasant and profitable vnto all things, hath the promise of the life present, and of that which is to come, *1. Tim. 4. 8.* The profitable pleasure of which brotherly vnitie, as God the Father did admire when he beheld it, so fell that good father into admiration of this peace and vnion of brethren when he saw it. O peace (saith ^f *Austine*) mother of Eremites, father of Cænobites, sister of solitarie, thou bond of the Patriarks, thou chariot of the Prophets, thou refuge of the Apostles, thou solace of the Martyrs, thou girdle of Confessors, thou dance of virgines, thou glasse of widdowes, thou spectacle of married folkes, thou hate of tyrants, and halter of robbers. O peace and brotherly loue, thou calmenesse of the mind, thou tranquillitie of the soule, and singlenesse of the heart. This is the happinesse which stancheth grudges, and quencheth broiles, and stinteth garboiles,

pul-

^b *Psal. 133. 2.*

^c *Verse 3.*

^d *Ibid.*

^e *Gen. 43. 34.*

^f *Ibid.*

„ pulleth downe the crest of pride, embraceth the humble, appea-
 „ leth the disagreeing, and pacifieth the furie of foes. O peace, let
 „ thy possessor keepe thee, let him that wants thee seeke, and him
 „ that hath lost thee go after thee: for behold how good and plea-
 „ sant a thing it is for brethren to dwell together in vnitie.
 Which as it was ioyful for *Dauid* to behold in some of his king-
 dome, for *ostendebat qui dicebat ecce* (saith *Augustine*) he pointed
 the finger to some whom he said *Behold*: so I wish this Psalme
 might now be said as truly *Ecce*, behold how brethren of one
 heavenly father dwell together in vnitie. I wish they that are
 without might point at vs, as did the ^h heathen at those Christi-
 ans in the Primitive Church, and say, *Behold how these Christians*
loue one another. This was the Prophet *Danids Ecce*: but I feare
 another *ecce* of the Prophet *Esaï* may point out too many. He
 that is their father looked for iudgement, but *ecce* behold op-
 pression: for righteousness, but behold a crying, *Esaï. 5. 7.* Be-
 loued in Christ Iesus, haue we not all one ⁱ Father? hath not one
 God made vs? why then do we transgresse euery one against his
 brother, and breake the couenant of our father? Though some
 false brethren, as they dealt with ^k *Paul*, that crept and came in
 priuily to spie out our libertie which we haue in Christ Iesus of
 things indifferent, to bring vs into bondage, haue appropriated
 this name of brethren to themselues, yet conference found them
 like *Simeon* and *Leui*, but *brethrē in euil*; and into their secret de-
 scend not thou my soul, my glory be not thou ioynd with their
 assembly, and a Canō hath discharged and dissolued the bonds
 of their brotherhood. That all Christians are indeed brethren,
Rom. 8. 29. and haue ἀδελφότης, a fraternitie among our selues
 from this one Father, *1. Pet. 5. 9.* and therefore must be φιλα-
 δελφοί, and loue as brethren, *1. Pet. 3. 8.* there is an herbe almost
 in euery hedge, which for it nature by some ^l Herbalists is named
 φιλάδελφος, louer of brethrē or Cliuer, because in loue it cleaues
 to euery one that doth but touch it. This herbe we plucke vp,
 and let the roote of bitterness spring vp in our hearts, whereby
 many are defiled. But *Paul* the ^m best planter would haue vs let it
 grow on in our gardens, *Heb. 13. 1.* ἡ φιλαδελφία μὴ ἐπέ-
 τω, let brotherly loue continue. For as in a gardē knot, diuersitie of flowers
 and

g *In hunc Psal*h *Tertul. 39. apu.*
aduers. *Gent.*i *Mal. 2.*k *Gal. 2. 4.*l *Id. Remb. Dou*m *1. Cor. 3.*

and sweete herbes cause a more fragrant smell to him that keepeth them: so *incundum est*, it is a sweete smelling flower in the nostrils of him whom *Mary* supposed to be a gardener, when brethren dwell together in vnitie. I might adde with *David*, It is also profitable vnto them: for surely (saith *n Leo*) *Apud n Ser. 11 de*
suum patrem, qui non fuerit in charitate fratrum, non habebitur in *Quadrages.*
numero filiorum, he shall neuer haue the inheritance of sonnes with God his father in heauen, who hath not the loue of brethren with his mother the Church here on earth. Let vs not then by our iarres grieue the holy spirit of God our Father, whereby we are sealed for sonnes vnto the day of redemption, *Ephes. 4. 30.* as *Esau* would not be auenged of *Isaac* least he should vex his father *Isaac*, who the rather should not be grieved with his contentious children, because he hath made them all.

One bodie, whereof his owne sonne is the head. Ye are the *3. linke, one bodie.*
bodie of Christ, and euery man a member thereof for his part, *1. Cor. 12. 27.* Now how absurd in nature would it seeme to a naturall man, that the members of the bodie (as I sayd before) *1. vnitie in the body.*
should be deuicid? That head was mad in *Indas* which plotted, the feete were vnnaturall that went, and the hands cruell which executed the other members with an halter, *Mat. 27. 5.* they were lunatick feet & possessed with a diuel, which oft times caried their fellow members into the fire, and oft times into the water, *Mat. 19. 15.* It was a tongue denying the faith, and forswearing nature, which cursed its fellow-members, *Mat. 26. 74.* They were hands possessed with a legion of diuels, which stroke their fellow-members with stones, *Mark 5. 5.* and most vnnaturall teeth which did eate vp the armes and deuoured their owne flesh. For if thus the feete of the bodie mysticall shall presume to rise against the head, and each member against his fellow, what is this (saith *Naxianzene*) but the dissolution of the ioynts and destruction of the whole? If the mysticall members shall thus strue each with other, the reuerend bodie of Christ must needs be rent asunder, and Satan by our hands shal deuide the seamelesse coate of Christ, which by the cruell soldiers that crucified the head he could not effect, *Iohn 19. 24.*

» Because indeed the twelue tribes of Israel according to the flesh
 » should be deuided in themselues and rent in two parts, *Ahijah*
 » the Prophet tore *Ieroboams* garment in twelue peeces, *1. Kings*
 » *11.30.* but because Israel after the spirit should not be rent in
 » schismes, *1. Cor. 3.* Christ would not haue his seamelesse coate
 diuided, as *Cyprian* well obserueth: and yet it is dolefull to see
 what diuision among the members of Christ; in whose bodie
 humorists like distempering humors in the fit & feuer of blind
 zeale, runne beyond the sobriety of knowledge and the temper
 of Christs bodie. But blessed be that Phisitian which giueth
 them a cup of cold water to drinke for allaying of their hot fit,
 verily he shall not loose his reward. It is ruthfull to see, how
 when the Galatians would haue plucked out their eyes to giue
Paul, the hands of Christs bodie would plucke out the eyes to
 giue themselues sport, as the Philistines did *Sampson*, and our
 tongues of perswasion would teach the eyes to be no higher
 then themselues in the bodie, and haue no greater lights then
 starres in the Church, which is a *firmament of truth*, nor those
 to differ one flame from another starre in glorie. We haue not
 wanted many a *Diotrephes*, *Qui quoniam non possunt primum lo-*
cum obtinere in Ecclesia, idcirco eam scindunt vel ab ea deficiunt,
 as *Beza* speaketh, who (it seemes) said by experience of some
 in our Church, and for loue of good brethren concealeth the
 Church, who because they could not haue the preheminance
 among vs to be one of the two eyes of this bodie, would ther-
 fore not be of the bodie; and when blazing comets could not
 be the Sunne or Moone, would fall from heauen with the taile
 of the Dragon and become *wandring starres*, as the *7* Apostle
 well termes them. And though as *Iannes* and *Iambres* with-
 stood *Moses*, these also resist the truth; yet the comfort is, they
 shall preuaile no longer, for their madnesse shal be euident vnto
 all men as theirs also was, but of this mote anone: and meane
 while let them know from *Saint Austine*, that as the spirit of
 man viuifieth not the corporal members vnlesse they be ioyned
 in vnitie; so neither the spirit of God quickneth the spirituall
 members vnlesse they be vnited in peace: and so vnited, that
 like as those, though they haue not the same office, haue yet the
 same

f De unitas. Ec-
clesia.

Gal 4.15.

1. Tim. 3. 15.

x Maior anno.
1. Cor. 12. 15.

9 Iud. 13.

2. 2. Tim. 3. 8. 9.

2 Ser. 2 de pace
ad frat. in crim.

same care one for another, 1. *Cor.* 12. 4. 25. so these though they
 haue diuers gittes and operations of the spirit, yet be one ano- ^{2. Community.}
 thers members in the bodie, *Rom.* 12. 5. 6. For as the eye seeth
 more for other parts then for it selfe: so must the wise with ^b *Iob* 6 *Iob* 19. 15.
 be the eye of wisdom in counsell to the ignorant and blind,
 and looke not euery man on his owne things, but on the things
 also of other men, *Philip.* 2. 4. As the hands are not strong for
 themselues alone, but for defence of the rest: so must with ^c him ^e Verse 12.
 the hands of helpe in the Nobles deliuer the poore, the father-
 lesse, and him that hath no helpe. As the feet sustaine not or cary
 themselues, but the whole: so must those strong men of suppor-
 tance in the gentrie, with ^d him be feet to the lame, and support ^d Verse 15.
 one another through loue, *Ephes.* 4. 2. As the head deuiseeth not
 so much its owne as the good of the whole; so with ^e him must ^e Verse 16.
 the head of aduice in the Lawyers, seeke out the cause for them
 that know it not. As the eare heareth not alone for it selfe, but
 the whole: so with him must the eare of iustice in the magistrats
 deliuer the poore that crieth, *Iob* 29. 12. and so as they did him,
 the eye that seeth their iustice, shall giue witnesse to magistrats;
 the eare that heareth their wisdom, shall blesse the counsell;
 the hands that receiue their helpe, shall defend the Nobles:
 the feete that feelee their sustenance, shall support the gentrie:
 that (as ^f *Austine* noteth) though the eye see and heare not, the ^f *Jn* *Psal.* 130.
 eare heare and see not, the hand worke and neither heare nor
 see; and the foote walke, and neither heare, see, nor worke: yet
 the eye may say, the eare heareth for me, and the eare may say,
 the eye seeth for me, and either say, the hand worketh for me,
 and the hand say, both see & heare for me, and all three confesse
 the foote walketh for them: seeing *singula seruari totius interest*,
 the safetie of one is the safegard of all, as ^g *Seneca* wel obserues. ^g *Lib.* 2. *de ira*
 Thus those three thousand Christians which were members of ^{cap.} 31.
 this bodie, had such care one of another, that none among them
 lacked, but had al things common which were communicable,
Acts 4. and each distributed to other as he had need, as the na-
 turall members haue care one for another. Thus those other
 Christians in the Primitiue Church, had a communitie of hand
 and heart one with another, *Omnia indiscreta sunt apud nos prater*

h. Apaladur:
Genu,

3. compassion.

i. Tom. 10. homil.
15. de mod. quo
nos inuic. dilig.
deb. & tract. 31.
in Joan. & in
Psal. 130.

h. Ault lib. 9.
Ethic. cap. 4.

i. Job.

m. Jer. 41.

vices, All things (said they by ^h *Tertullian* their mouth) are common amongst vs, except the mariage bed, *In illo loco consortium soluiimus, in quo solo ceteri homines consortium exercent*, in that place we breake company, in which alone these heathen are companions. This should be the mutuall care of Christs members, sith the members of the body haue such care one for another: that as these, if one suffer, all suffer with it, *1. Cor. 12. 26.* so also they *suffer one with another, 1. Pet. 3. 8.* Which place of Saint *Paul*, father ⁱ *Austine* in his workes oft expounding, most excellently shewes this mutuall compassion: Behold (saith he) the foote treadeth on a thorne, and see how all the members condole it: the backe bends it selfe, the head stoupeth, the eye most remote in place diligently searcheth, the eares attend where it is said to be, the hands pull it out, euery member is busied to succour it: and yet neither head, nor eye, nor eare, nor hand, nor any part but the foote was pricked with the thorne. And this is that *memento* of compassion and fellow-feeling, which the Apostle enioyneth fellow-members of this body, *Hebr. 13. 3.* Remember them that are in bonds, as if ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie. This sympathie of Christs members *Paul* commandeth Christians, *Reioyce with them that reioyce, & weepe with them that weepe, Rom. 12. 15.* This like-affection euen nature^k teacheth all men, who wold haue a friend to be not only *συγχαίροντα*, but *συναλγύοντα* also, to be of like affection one towards another, that whether our fellow-member sing of mercie or iudgement, pipe vnto vs of his wealth, we daunce for ioy, or mourne for his woe, we lament. This was ⁱ *Jobs* commiseration, Did not I weepe with him that was in trouble? and was not my soule in heauinesse for the poore? But alas, where is this weeping with them that weepe? We weepe often, but it is like the Crocodile, who first kills a man, and then weepes fainedly for him, but for all her teares, after deuoureth him. Such a Crocodile was ^m *Ismael* the sonne of *Nethaniah*, who hauing slaine *Gedaliah*, wept for him forsooth, and with his fained teares moued *Gedaliah* his friends to come and mourne for him, and at aduantage slue them with the sword. These weepers for their fellow-

fellow-members afflictions, are like those hired women-mourners, *Ier. 9. 17. 18.* which with the woman of *Tekoa* saine themselves to mourne, and put on mourning apparell, *2. Sam. 14. 2.* which can now so weepe with them that weepe, as presently reioyce with them that reioyce, and are rather passionate then compassionate members, whose heauinesse may endure (it may be) for a night, but ioy commeth in the morning. Those that indeed will be true condolers, must so be *συμπάσις*, *1. Pet. 3. 8.* and suffer with another, that (as *Beza* paraphrastically well turnes it) they be *mutuo molestiarum sensu affecti*, be touched with the sense and feeling of their griefes.

We ⁊ reade of such compassion among the *Aethiopians*,^{n Diodor. Sicul. lib 4. de reb. ans. cap. 1.} that if any one be hurt or harmed in any part by misfortune, all his domesticals and friends hurt themselves in the same: if he halt on the right, they limpe on the same: if on the left leg, in compassion they halt on the left, & *communis est omnium felicitas & infelicitas*, saith mine Author, these naturall men like the naturall members are touched with the sense and feeling of one anothers griefes. And if we will not learne of barbarous and vnwise, yet let vs learne of the wise and holy men of God, at least let vs learne of our members which we stil carrie about vs. Behold and consider thy selfe, O man. If *Paulus* face be smitten with the rod, the tongue it complaines, why smitest thou me? the heart it sobs and sighes, why griuest thou me? the eye it watereth with grieve, why saltest thou me? the head it shakes, why vexest thou me? the hand it points him out, why wrongest thou me? Behold in a throng and preasse of people (saith *o Austine*) if the foote be trode vpon, the tongue complaineth, thou treadest on me: if he reply to it, I trode on the foot, I touched not thee: Yes thou trodest on me saith charitie, thou trodest on me saith sympathie, thou trodest on me saith v-^{4. congratulatio}nity: their suffering is mutuall as their ioy reciprocall,

If one member be had in honour, all reioyce with it. Is the backe to be decked and adorned with costly raiment? for ioy the head will inuent it, the eye will lust it, the feet fetch it, the tongue prize it, the hand inuest it, and the head like our *B. Sauour* will^{p Mat. 25.} congratulate them all. In that ye haue done it to the least of

these my brethren, ye haue done it to me. This was the reioy-
cing of *Paul* with the *Philippians* for their heauenly health, and
their resounding ioy with him for his spirituall wealth, *Phil. 2.*

¶ 2. *Cor. 7. 13.*

17. 18. We were comforted (saith ^{he} to the *Corinths*) be-
cause ye were comforted; and this confidence haue I of you all,
that my ioy is the ioy of you all, 2. *Cor. 2. 3.* This is the con-
gratulation of Saints, to reioyce with others ioy, and be glad
they haue that in others, which they possesse not themselues, *ut*

¶ *Tom. 4. lib. de
amicis. cap. 22.*

*singulorum beatitudo sit omnium, & omnium beatitudinum vniuer-
sitatis singulorum*, saith ^r *Austine*: That the wealth of each one may
be the weale of all, and their common prosperitie each ones
particular plentie: that *one bodie* being at vnitie, the members
may haue communitie, and that common care moue sympathy,
and compassion of the members which are linked by a nearer
bond of

3. link, one spirit

One spirit. Which as a soule in this mysticall bodie knitteth
all her members with ioynts and nerues, nearer then the spirit
of man doth the lims of his bodie with arteries and sinewes of
the flesh. For as in the diuine essence, though there be three per-
sons which are in themselues distinct, yet because they all haue
one spirit and nature, 1. *Iob. 5.* they haue therefore but one
will, *Iob. 17. 21.* So we also though we be many persons and
members of one bodie, 1. *Cor. 12. 12.* yet because we haue all
but *one spirit*, *vers. 13.* we must needs be like them (*Aet. 4.*) of
one heart and one mind. And therefore sith from one soule and
spirit humane, contrarie iudgements, disagreeing thoughts, and

¶ *Arist. lib. 9. E.
1st cap. 4.*

opposite motions cannot properly proceede, but (as ^r *Nature*
teacheth) the same desire, the same lust and will: well conclu-
ded *Paul* his *Philippians* in the bond of peace from the vinity of
this spirit, *Phil. 2. 2.* *If there be any fellowship of the spirit*, saith he,
be like minded, hauing the same loue, being of one accord and
of one iudgement. And indeed, seeing as corporall wedlocke
putteth two soules in one bodie, *Eph. 5. 21.* so spirituall mari-
age with *Christ* through this spirit, maketh but one soule (as it
were) in two bodies, 1. *Sam. 18.* as ^r *Aristotle* spake of friend-
ship. Surely as the former couple being *συσσώμα*, (as ^u *Paule*
speaketh) of the same bodie, must needs be ^x *ζύζυγοι*, yoke-
fellowes,

¶ *Lib. 8. Ethic.*

¶ *Ephes 3. 6.*

¶ *Philip. 4. 3.*

fellowes, to draw both one way: so these latter paire, being ^{Eccles. 1. 7.} *ἐκ τοῦ αὐτοῦ πνεύματος*, of the same spirit, (*Phil. 2. 2.*) must needes also be *ἐκ τοῦ αὐτοῦ*, yoke-fellowes, to mind one thing, and draw both one way in their iudgements. Thus were those former Christians of one heart and soule, because they had this one spirit, *Act. 4. 32.* This witnessed ² *Tertullian* of those later Christians in his ² *Apol. ad Gem.* time: *Animo animarū miscemur*, We are of one heart, of one mind, and one iudgement, because we haue one spirit. And this is the nearest of all bonds that heauen and earth can afford. For our God of peace to knit our affections, bindeth vs with all cords of loue possible to be found. First, because men of one kingdome loue one another better then straungers, that we might do so, he made vs *one kingdome*, *1. Pet. 2.* not any of vs aliens and forreiners, but all of one commonwealth, *Ephes. 2. 12.* And because in one kingdome, men of one citie commonly loue best, that we might do so, he made vs *fellow-citizens*, and that with the Saints, *vers. 19.* And because in one towne factions do arise, and domesticals loue more: that we might do no lesse, he made vs *one household*, as there we may reade. And because often mans enemies are they of his house, and brethren of all the familie loue best: that we might do likewise, he made vs all *brethren*, *Mat. 23.* And yet because brethren may iarre, and the members neuer fall to warre: that we might neuer fall out, he made vs *one bodie*, *Ephes. 4.* And yet againe, because the members of his bodie may be diuided, and our soule is neuer at diuision: that our minds, wils, and iudgements might for euer be vnited, he gaue vs this *one spirit*, which is the bond of peace. Wherefore (that with the Apostle I may exhort) I pray *Ενοδιας*, and beseech *Syntiche*, that they be of one accord in the Lord. Let the bodie of Antichrist, because it hath not this one spirit, but like that mad bodie in the ^h Gospell is possessed with ^b a legion of euill spirits, let her members beate one another as did his, which cannot be bound with these chaines of vnitie, as his could not with bands. But seeing Christs bodie, which ye are, hath *one spirit*: ⁱ I beseech you brethren by the name of our Lord Iesus Christs sake, that ye all speake one thing, that there be no dissentions among you, but be ye knit together in one mind,

^g *Phil. 4. 3.*

^b *Marke 3. 23.*

ⁱ *1. Cor. 1. 10.*

A *Aphef. 4. 3.*

mind, and in one iudgement, ^k in deuouring to keepe the vnity of the spirit in the bond of peace: and rather because it is commaunded by

4. link, one Lord

/ *Luke 1.*m *Verse 14.*n *Elai. 9. 6.*

One Lord. For though on earth there be many Lords, yet vnto vs there is but one Lord Iesus Christ, by who are all things, and we by him. *1. Cor. 8. 6.* who as he came in the ^l raigne of *Augustus*, a time of peace, and was brought from heaven with an ^a Angelicall song of peace; so being indeed the ^a Prince of peace, at his returne to his Father, left he his seruants the cognifance of peace, *Ioh. 14. 27.* *Peace I leaue with you, my peace I giue vnto you.*

For as malice is Satans liuerie, whereby euen *Caine* is discerned to be of that wicked one, *1. Iohn. 3. 12.* so is loue Christs badge, by which each one is knowne to belong to this Lord, *vers. 19.* By this (saith he) shall all men know, that ye are my disciples and seruants, if ye loue one another, *Ioh. 13. 35.* Not by crying, Lord, Lord, not by casting out manie diuels, not by doing anie great miracles in my name, not by prophecyng in my name, *Mat. 7. 22.* not by speaking with the tongue of men and Angels, not by hauing the gift of prophecie, not by knowing al secrets & al knowledge, not by faith that cā remoue mountains, not by feeding the poore with al your goods, nor by giuing your bodies to be burned, *1. Cor. 13.* But *in hoc cognoscent*, by this cognifance shall all men know ye are my seruants, if ye loue one another. Other that are wicked may haue all these gifts, as before I haue shewed; but *by Tertu*, saith the Apostle, by this badge are the children of God knowne & the children of the diuell, *1. Ioh. 3. 10.* This was the badge, whereby as the Scribes and Pharises ^a knew by the boldnesse and learning of *Peter* and *Iohn*, that they had bene with Christ: so the heathen knew those primitive saints to be Christians and belonged to Christ, when they cried, *Vide vt inuicem se diligant*, See how these Christians loue one another. *Ipsi enim inuicem oderunt*, for they hated one another, saith ^a *Tertullian*, and shewed by their badge, that they were of their father the diuell, seeing the ^a lustes of their father they would do, and be as readie to kill one another, as we to die one for another, & lay downe our liues for the brethren. Which badge of *one Lord*, seeing to weare on one arme is not sufficient for

p *Act. 4. 13.*p *Apol. 39. adu.*

Gent.

q *Iohn 8. 44.*

for them, who like Publicans and sinners loue none but their friends, *Math. 5. 46.* our prince of peace, because he is Lord of Lords and King of Kings, will haue his seruants to weare it not onely on their breast, but also on their back, and loue their foes as well as their friends, *Math. 5. 44.* A new commaundement (saith this one Lord) I giue vnto you, that ye loue one another, *Ioh. 13. 34.* But how one another? Even as I (saith he) haue loued you mine enemies, that ye loue one another. Know ye what I haue done to you? Ye cal me Maister and Lord, and ye do wel, for so am I. If I then your Lord and maister haue washed your feete in loue to my foes, ye ought also to wash one anothers feet. These are (beloued fellow-seruants) the armes of your one Lord, whereby ye may shew of what house ye come, & whether to one Lord, as seruants? yea as brethren ye belong. Louers of their friends are to him but halfe a kinne, yea are but his brethrē in law, even of their wrested law, * who taught to loue a friend and hate an enemy: nay they are not allied to this one Lord, vnlesse Publicans and sinners be his kinred. Louers of their foes they are his nearest kinne, euen his father, and mother, his sisters and his brethren, *Math. 12. 50.* Now (beloued in Christ Iesus) fith this one Lord left vs his badge when he went, to know vs to be his seruants when he returnes, what will he say when he finds on our backes the marke of the Beast, and on our breasts the badge of the diuel? He will say to such Christians as he said of the coine, Whose image and superscription hath it? whose badge and cognisance is this that you weare? Satans? why then giue to Satan that which is Satans: ye serue not one Lord alone it seemes by your armes: ye * swear by the Lord and by Malcham: your * heart is diuided into an * heart to your friends, and an heart to your foes, that ye halt betweene me and Satan. If ye be your Lord go after him, but if I be your one and only Lord, come after me alone: for * ye cannot serue vs two masters, whose seruice is so * contrarie, as the * amitie of the one is the enmitie of the other, and whosoever will be a friend of Satan, maketh himselfe the enemy of God this one Lord. O then ye seruants of my God, leane not to Satan, vnlesse ye will leaue this one Lord. Keepe not backe like * *Ananias* and *Saphira* part of his

* *Mat. 5. 43.*

* *Mat. 23.*

* *Zeph. 1. 5.*

* *Hos. 10. 2.*

* *Psal. 112. 2.*

* *2. King. 18. 21*

* *Luk. 16. 13.*

* *Gal. 5. 17.*

* *Iam. 4. 4.*

* *Act. 5.*

Ff

possession

d 2 Sam. 16.

e 1 King. 3. 16.

f Prou. 27. 18.

possession. The sonne and Lord of *Dauid*, like his ^a father will not be serued with followers whose beards are halfe shauen, and with curtald wedding garments of loue. He who requireth the whole heart and not the halfe, *Prou. 23.* like the true ^e mother will not haue it diuided into parts, but will haue *all the heart, all the soule, and all the mind*, thrise all, least a thought of malice should stay behind, *Matth. 22. 37.* For which seruice of your one Lord, if doubting your reward ye resolute with them in *Malachie. 3. 14.* It is in vaine to serue God, and what profite is it that we haue kept his commandement, and walked humbly before the Lord of hosts? Therefore we count the proud blessed: euen they that worke wickednesse are set vp, and they that tempte God, yea, they are deliuered; O tarrie the Lords leisure for his reward. *Erit tempus*, there will be, there will be a time, when he will discerne betweene the righteous and the wicked, saith the Prophet, betweene him that serueth God and him that serueth him not, *Vers. last.* He that waiteth on his Lord shall come to honour, ^f saith *Salomon*. Which though it oft be not so with our earthly Lords, yet the Lord will not forget his people, nor forsake them that be godly. Thou Lord, saith *Dauid*, hast neuer failed them that serue thee, *Psal.* But as he promised his followers a reward, and appointed vnto them a kingdome, because they had continued with him, and followed him in the regeneration, *Luke 22.* so will this one Lord, if him alone ye serue in loue, giue you the kingdome when that great donatiue shall fall into his hand, for you to receiue it.

Howbeit if this *one Lord* cannot linke fellow seruants in loue, yet the

g Linke, One faith.

h Rom. 7. 1.

i Rom. 6. 23.

j 1. Tim. 6. 12.

k Aquis &

Zench. in Ephes.

4.

One faith wherein all we serue him, should knit the faithfull in affection. Where, by *faith*, whether we vnderstand that *faith in God*, *Mark. 11. 22.* by which ^g hand we receiue ^h that gift of God, and ⁱ lay hold on eternall life; or that *faith of God*, *Apocal. 14. 12.* by which seed of the word we conceiue this hope of that kingdome (as ^k some do them both): either of them is so specifically one in the obiekt of one Lord which they apprehend (though neither numerically one in the subiects wherein they are comprehended) that they should linke the subiects together wherein

wherein they dwell, to this one Lord whereon they worke.

And touching the former, though each man hath his owne particular *faith*, by which alone *he shall live*, *Abak. 2.4.* which in *S. Paul* is not numerically one with the faith of his *Titus*, yet haue they both one *faith* of the *elect*, *Tit. 1.1.* which specifically is one, and called a *common faith* to them both in respect of the object, *vers. 4.* and still through the Scripture termed in the singular number, the *faith of the Saints*, whether Iewes or Gentiles. For howsoeuer that Apostle may seeme vnto some, to distinguish the Iewes faith from the faith of the Gentiles, in saying, One God shall iustifie circumcision * of faith, and through faith vncircumcision, *Rom. 3.30.* from which diuerse prepositions in other places ^m *Origen* here proposeth some diuersitie: yet is not this spokē (saith ⁿ *Anstine*) to make anie difference between the faiths of these two nations, as if of, and as though through faith did really differ; for as here he auerreth, circumcision shall be iustified of faith, so elsewhere he auoucheth that God wil iustifie the Gentiles *in* ⁿ *faith* also, *Gal. 3.8.* And as here he affirmeth, that vncircumcision shall be iustified by faith, so elsewhere he confirmeth, that the Iewes shall be iustified *in* ⁿ *faith* also, *Gal. 2.16.* But this one faith shadowed vnder these two prepositions, whether it was thus spoken *ad veritate locutionis*, as that Father noteth, as *Pharaoh* his dreame though one in ^o matter was doubled in manner, ^p because the thing was certaine and of importance: or whether it was to increase and exaggerate the thing (as *Martyr* thinketh) with these two diuerse phrases, as ^q elsewhere he doth in another cause: or whether (as *Ierome* iudgeth) he would rather change the phrase the ingeminate the same, as ^r elsewhere he doth in one verse: or to checke the Iewes supposed reall difference of their iustification from the Gentiles, by a verball difference, as with *Caluin* I rather thinke: surely though these prepositions be diuerse, yet the propositions are the same, as generally most ancient and late writers do agree. As if, when the Iewes looked for a difference from his mouth, he should haue said: And will you needs haue one? here is all: God will iustifie the Iewes of faith, & through faith the Gentiles, which differ but in word. Or those of faith,

One faith in God.

Two doubtfull places expounded.

Former.

* *in* *circumcisione* & *in* *fide*.
/ As *Rom. 11.*
36. *in* *autem*, & *in* *fide*. And 1.
Cor. 11. 12. *in* *fide* & *in* *fide*.
in *Lib. 3. in* *Ro.*
3.30.
in *Lib. de* *spirit.*
et *lib. cap. 29.*

• *Gen. 41. 25.*
• *Vers. 31.*

q *Col. 1. 16.*
All things were created *ex* *deum* & *in* *deum*, of him, and through him.
r 1. *Cor. 12. 8.*
in *deum* & *in* *fide*, *in* *deum* & *in* *fide*, *in* *deum* & *in* *fide*, &c.

saith *Caluin*, because they were borne heires of the couenant, and receiued it *ex patribus*, of their fathers, *Rom. 9.* and these by *faith*, because it was to them aduentitious and through the fall of the Iewes. *Rom. 11. 11.*

Latter doubt-
ull place.

There also may seeme one faith of the Iewes and another of Gentiles, where the Apostle saith, By the Gospell the righteousness of God is reuealed from *faith to faith. Roman. 1. 17.* Which reuelation neuerthelesse, whether it be meant from the faith of Preachers to the faith of their hearers, as *† Austine*: or from the faith of the Iew to faith of the Gentile, as *Ierome*: or from the faith of God promising, to the faith of man beleeuing, as *Ambrase*: or from faith in the old, to faith in the new Testament, as *Chrysostome*: or rather from *faith imperfect*, to *faith more perfect* in degree, with *Musculus* and *Aretius* I rather deeme: surely it is not distinct in either, but one in both them and vs, which like *† Ianus* being *bifrons*, two-faced, in the Iewes (as it did in *† Abraham* that saw Christs day) looked forward to him that was to come, and in vs Gentiles looketh backward vnto him who is already gone, as *Peter* witnessed of vs both when he spake of this *bifrons fides*, *Act. 15. 11. We beleue to be saved through the grace of Christ euen as they.* For he hath put no difference betweene vs and them after that by faith he had purified their hearts. Which last exposition of our latest expounders, as it suteth with the limmes of the text, so is it semblable to like phrase of Scripture, where the godly are said to grow *from strength to strength*, *Psal. 84.* and to be changed *from glorie to glorie* by the spirit of the Lord, *2. Cor. 3. 18.* and here from *faith to faith*, *Ro. 1. 17.* from a *little faith* to a *great faith*, as he prayed in the *2. Gospell*, Lord I beleue, helpe my vnbeleefe, or as the *† Apostles*, Increase our faith. For howsoeuer the Apostle, saith *† Clemens Alexandrinus*, seeme to import a double faith in this place, yet he purporteth but one, *qua per augmentū ad perfectionem contendat*, a musterd seed of faith planted by *Paule*, which watered by *Apollo*, may grow vp to a great tree, in whose branches the graces of heauen may build their nests, as he seemes to allude. Thus then haue we all, whether Iewes or Gentiles, bond or free, rich or poore, *one faith*, one I say, though not in euery subiect

† Lib. de spiri.
† in. cap. 11.

† Mactob. Sat.
lib. 1.
† Ioh. 8. 56.

† Mat. 6. 30.
† Mat. 13. 28.
† Mat. 9. 24.
† Luk. 17. 5.
† Strom. lib. 5.
in princip.

subiect wherein it dwelleth, yet one in the obiect on which it worketh, the free grace of God in Christ Iesus, who was yesterday ^c vnder the Law, and is to day in the Gospell the same Iesus ^c *Calus. in Heb.* and Sauour for euer. *Heb. 1 3.* ^{13. 8 & alij.}

How should we not then all agree in one light of truth, being so manie beames shining from this one Sunne of righteousness? How should we not all beare one fruit of the spirit, being so many branches ingrafted in this one vine and roote of *Iesse*? How should we not all relish alike each to other, being so manie brookes deriued from this one fountaine of grace? How should we not all consent in one sense and iudgement, being so manie nerues proceeding from this one head of wisdom? How should we not all be of one affection, being so manie arteries springing from this one heart of loue? How should we not all be of one mind, being so many veines drawing our nourishment from this one liuer of life? How should we not all be of one accord in Christ Iesus, being so manie lines drawne from this one center of grace? How should we not lastly square and proportion all our soules and bodies each to other, being so many liuing stones coupled and built together on this corner stone and foundation Christ Iesus the author & finisher of this one faith? O what sympathie in our bodies, and vnity in our soules should it make, that these desperate compatiens are healed by this one Phisition? O what symphonie of tongues and free affection should it cause, that forlorn captiues we are freed al together by this one redemption? O what vnitie of spirit and coniunction of minde bred it in the children of Israel, that this one Sauour made them all ^d one miraculous way into the holy land, through the red sea wherein he drowned their enemies? And what vnion of minde should it cause in vs true Israel, that he hath ^e made vs ^e *Heb. 10, 19, 20* all enter into the holy place by one new and liuing way, enē his bloud, in the red sea whereof he hath drowned all our foes the fiends of hell? As we all then (blessed brethren) go this one way thorough truth vnto life, so let vs not fall out by the way through any error in this life; we haue all one faith and grace of God in Christ Iesus, the one and onely meanes of our saluation.

Which one faith, seeing our aduersaries of the Romish sina- ^{a. vlc.}

gogue rent in sunder by their idolatrous superstitions, how can we be but vnequally yoked with those infidels? What fraternitie and fellowship can the righteousness of Christ haue with the vnrighteousnesse of Antichrist? What communion or common vnion can light haue with darknesse? What concord Christ with Belial? What part the beleeuers aright with the infidels? & what agreement the temple of God with diuels? saith *S. Paul* 2. Cor. 6. 16. For though ^h *Stapleton* flander our Church with renting this one faith, yet sith the foundation of their faith is not the rock alone wheron we build, but that other of sand. 1. Cor. 3. as hath bin in ^{*} conference learnedly shewed: if their religion be superstition, and their Christian profession Antichristianisme, which hath bene as solidly and substantially ^{*} proued: without doubt we haue rightly come out from among them, and separated our selues iustly as *Philip Mornay* hath sufficiently demonstrated. For seeing this one faith and onely meanes of life they refuse at his hands who freely offereth them all sufficiency, and answer wickedly, what ^h *Dauid* did well, Not so, but I will buy it of thee at a price: seeing they count Christs robe of righteousness not large enough to couer their nakednesse of sinne, but patch too a peece of new cloth, as if this old were out worne: seeing they botch to it the ⁱ *menstruous and filthie clouts* of their owne righteousness, which like the ^k *curtald garments* of *Danids* seruants cannot hide their shame, but do indeed defile them as ^l *Iob* confessed: *Mine owne garments defile me*, and had more need to be washed themselves in the blood of the Lambe, then be able to wipe away their scarlet sins: truly if they will be our brethren in this one faith, they must know, that when they came to buy food of life at our ^m *Ioseph* with money in their bags, and merite in their hands, that they haue corne enough at his hands for nought, and their money backe againe: that they haue saluation for nought, and their merites backe againe. For as God tooke from our first parents their clothes of figge leaues which couered not all their shame, and made them coates of skins to hide all their nakednesse, Gen. 3. 21. so till Christ take from them their rags of righteousness and figge leaues of merites, and put on them his sheepes clothing, which is the robe of his innocency,

we

^f *Lab. 4. princip.*
^g *id. cap. 10.*

^{*} By D. K.
throughout his
conference.

^{*} By D. D. and
D. M. in their
Tracts of An-
tichrist.

^g *Tract. de Eccl.*
^{cap. 10. per totū.}

^h 2. Sam. 24.

ⁱ *Esa. 64. 6.*

^k 2. Sam. 10. 4.

^l *Iob. 9. 31.*

^m Gen. 42. 35.

we must thinke they haue not put on the Lord Iesus the author
and finisher of this one faith, neither faith Christ here in my text
Be reconciled to these brethren. Yea, sith theyⁿ leaue the fountaine ^{Jer. 2 13.}
of liuing water, from which wel-spring of life they should draw
their health, and digge to themselves broken cisternes that can
hold no water; sith as ^{Jonah 1. 5.} *Jonahs* mariners called in their trouble
euery man on his god, so to them in their miserie are as manie
gods, and (to speake with *P. S. Paule*) as many Lords as euer had ^{1. Cor. 8 5.}
the ⁹ heathen, on whom they call. In ⁹ dangers, *Nicholas* in ship-
wracke, as the heathens did *Neptune: Lawrence* and *Florianus* in
house-burnings, as the Ethnicks did *Vesta: Iohn* and *Paule* in
tempests: *Leonard* in bonds & imprisonment: for diseases, *Va-*
lentine in the falling sicknesse, as they did *Hercules: Roetus* and
Sebastian in the Plague: *Ottilia* for sore eyes; *Apollonia* for the
tooth-ach: *Margaret* in child-birth, as the pagans did *Iuno:*
and *Petronella* for feuers. For tēporall things, generally *Anne*, as
the painims did *Iuno: S. Lupus* for their corne, as the other did
Ceres: Vrban & Medard for their vines, as they did *Bacchus: Gal-*
lus for their geese: *Anthonie* for their swine: *Wendeline* for their
sheepe: *Eulogius* for their horses: *Pelagius* for their oxen. In li-
berall sciences, in generall *Gregory* and *Catharine*, as they *A-*
pollo and *Minerua*; in speciall, *Augustine* for diuinitie, *Iuo* for
law: *Casman* and *Damianus* in phyficke, as the other *Esculapius.*
In mechanicall trades, *Crispine* in the shoes trade, *Gudman* in
the butchers, *Seuerine* in the weauers, and *Ioseph* in the carpen-
ters trade. In hunting *Eustachius*, and in riding Saint *George* on
horsebacke. Yea sith euerie nation, region, prouince, nay towne
and village, haue their tutelar, or rather titular gods, on whom
they call for helpe in distresse, as in Germanie *S. Martine* and
S. George: in Italie, *Peter* and *S. Paule:* In Spaine *S. Iames:* in
France *Michael* and *Dionysius:* in Heluetia *Marie:* in Hungary
Lodonick: in Poland *Stanislaus:* in Muscouie *Nicholas:* in Bo-
russia *Albert:* in Colen the three wisemen of the East, called
the three Kings of Colen: in Auspurge *Huldericke:* in Millaine
S. Ambrose: and at Francfort *Bartholomew:* & quomodo possint
uno loco libri huius commemorari omnia nomina deorum & dearum
qua grandibus voluminibus vix comprehendere potuerunt? as spea-
keth

keth *Austine* in that catalogue of the gods among the heathen, how can I in one Chapter of this booke reckon the beadrole & recite all the names of their gods and goddesses, which a large volume could not containe, seeing *singulis rebus propria dispartunt officia numinum*, as he speaketh of them; they haue tutelare gods in euery toy & trifle, that I may iustly exprobrate to them as *Ieremie* did to the idolatrous Israelites, *Where are thy gods that thou hast made thee? Let them arise if they can helpe thee in time of thy trouble. For^r according to the number of thy Cities are thy gods o Iuda, Ierem. 2.28.* Seeing (I say) they haue made this shipwracke of this one faith on the sands of their merites, and haue not built but runne against the rocke, and stumbled at the stone of offence: seeing wicked men, like those false Prophets *Deut. 13.13.* haue gone out from among vs, as the Rauen from the Arke neuer to returne, and drawne away the inhabitants of their Citie, saying, Let vs goe and serue other gods which we haue not knowne: seeing they^r went out from vs, that were not of vs (for if they had bene of vs they would haue continued with vs) either for ambitious preheminnence, like ^u *Diotrephes*, by that serpentine perswasion, ^x *Here shall ye be as gods: or with^y Demas* for gaining this present world with that ^z diabolicall promise, *All these things will I giue thee: or as said^a Saul* to his seruants, *Heare now ye sonnes of Gemini, will the son of Ishai, will Christ the roote of Iesse, giue euery one of you fields and vineyards, will he make you all Captaines ouer thousands, and Captaines ouer hundreds, that ye all haue conspired against me?* Seeing they haue forsaken vs in the foundation, iustly we them in the building of this one faith, as ^b *Noah* forsooke the old world, ^c *Abraham* the Canaanites, ^d *Lot* the Sodomites, ^e *Israel* the Egyptians, and Christ himselfe the Pharises: and though they would build with vs, how can we build with them, when they on the sand and we on the rocke, when they Babel and we Ierusalem? How can we go with a right foote to their worke, when they giue vs not the right hands of fellowship, but *sinistras societatis*, the left hands of their Iesuiticall societie? Wherefore no reconcilement to them who are the enemies of one faith, as *Israel* was forbiddē to make peace with Moab and Ammon, *Deut. 23.6.*

And

f Ier. 11. 13.

s 1. Ioh. 2. 19.

u 2. Ioh. 9.

x Gen. 3. 5.

y 1. Tim. 4. 10.

z Mat. 4. 9.

a 1. Sam. 22. 7.

b Gen. 7. 1. 7.

c Gen. 12. 1.

d Gen. 19. 17.

e Exod. 12. 37.

41.

And though they crie like ^f *Iehoram*, Is it peace *Iehu*? is it peace ^f *2. King. 9. 21.*
 Protestant? we may answer like him, What peace, whiles the
 whoredomes of thy mother *Iezabel* and her witchcrafts are yet
 in great number? For as the Prophet ^g *Iehu* asked *Iehosaphat*, ^g *2. Chro. 19. 2.*
Wouldest thou helpe the wicked, and loue them that hate the Lord?
 Should Christians be friends with them who are enemies to
 the crosse of Christ? No, no, saith God to his Prophet, If thou
 returne to them, then will I bring thee backe againe, and thou
 shalt stand before me: and if thou take away the precious from
 the vile, thou shalt be according to my word. *Let them returne*
unto thee, but returne not thou unto them, Ier. 15. 19. and I will
 make thee vnto this people a strong brazen wal: and they shall
 fight against thee, but they shall not preuaile against thee, for
 I am with thee to saue thee and deliuer thee, saith the Lord.

Howbeit if euer God shall grant the repentance, that they may
 know the truth, and come out of the snare of the diuell wherein
 they are taken: if euer they shall come into the vnitie of this
 faith, we will glorifie God for them, when they preach this one
 faith which before they destroyed: yea we wil giue thanks vnto
 God with these words of *Dauid*, saith ^h *Caluine*, *Ecce quam bo-* ^h *Comment. in*
num & quam incundum habitare fratres in unum. We will sing ^h *Psal. 133. 1.*
 and make a merrie noise to the God of *Iaakob*, when he shall
 turne them from the power of Satan to God, as he perswaded ⁱ *Gen. 9. 27.*
Iapheth to dwell in the tents of *Shem*. Meane while (saith that
 writer) we must embrace all of them which submit themselues
 to this one faith and righteousness of God: and let vs wish with
 stretched out armes to embrace all that dissent from vs, if to re-
 turne *in unitatem fidei*, into this vnitie of faith they refuse not.
 If any kicke against the prickles, *valere sinamus*, let vs bid them
 adieu, because no fraternitie must we haue but with the chil-
 of God and brethren in *one faith*. Which seeing we hold fast as ^{2.} *One faith*
 the anker of our hope, stedfast and sure in all stormes, we should ^{of God.}
 not like *Pauls* mariners so iar in our iudgements, as to leaue the
 ship of the Church in her straight course of heauen, and fly each
 one to the cockbote of his priuate opinion. For seeing that one
 faith in God is grouided on this one faith of God, which is the word
 of truth: surely as that doctrine is no other but the ^k *Gospel of peace*; ^k *2. Phe. 2. 17.*

11. Cor. 14. 33.

11 Rom. 10. 15

11 Rom. 12. 18.

• Ephes. 4. 3.

p Luke 10. 6.

q Lib 3. Off. c. 3.

r Lib. 18. Moral.
cap. 6.f Resp. gerend.
p. accp.

nor hath any author but the ¹ God of peace, nor any ministers but the ^m messengers of peace: so requireth it no dutie more then the ^a studie of peace, nor commendeth any vnitie so much as the ^o bond of peace, nor comāndeth any profession so often as her followers to be ^p children of peace, nor any charge so straite as her Apostles and sent ones to be *Embassadors of peace*. Neuertheles though we all *proceed by one rule* of this matter, yet mind we not so all one thing in the manner, but that consenting in the doctrine which is according to godlines, we dissent in some questions and strife of words, whereof commeth enuie and euil surmises, 1. *Tim.* 6. 5. Of which *teaching otherwise*, I dare not, as ^q Tully said of some, *Nobis nostra academia magnam licentiam dat*, our Vniuersitie this way giues vs much libertie, *ut quodcunque maxime probabile occurrat id iure nostro liceat defendere*, that we may broach whatsoever strange doctrine we thinke probable. Yet dare I with ^r Gregorie auouch of some new-fangled questionists, *Pradicamenta doctrinae quae quarunt ad questionem, habere non valent ad refectionem*, that they giue heed to brawlings about the law, which breed questions rather then godly edifying which is by faith, 1. *Tim.* 1. 4. as *whether the late writers are not to be preferred to the auncient fathers: and whether humanitie in sermons be not unlawful*. The Apostle bids such *put away* these questions, because they are *foolish* and *unlearned*, 2. *Timoth.* 2. 23. *Foolish*, in preferring the children before their fathers, as our greene haire doth it selfe before gray heads, and *imberbis theologia* thinks it selfe able to teach graue Doctors how to preach, *Unlearned*, in calling the lawfulnessse of learning into question; and in *Timothy* and *Titus* commaundeth all Bishops which are the heads of the tribes and ouerseers of the seers, not onely to *put them away* when they are broached by them, but to *stay* foolish questions, or as the word may import, to quench them in one before they set many or any in the Church on fire, 2. *Tim.* 3. 16. *Tit.* 3. 9. For as fire (saith ^f Plutarch) begins not first in the sacred and publicke places, but breedes first in a priuate house by some snuffe of a candle among straw, and after sets on fire the church of the towne: so these snuffes of candles that fall among our papers in the study, if they be not staid will fire the Church

of God. How much the more were it to be wished, that as our reuerend fathers haue happily caused an vniformitie of discipline in the Church; so they wold not only execute that peace-making Canon, that none preach against the doctrine of another, but prescribe also generant tenants of our Church to be followed by Churchmen in the lesser matters of doctrine, that these foolish questions and vnlearned might be stayed. And if the Iewes be tied to their Cabala, the Turkes to their Alcaron, Logicians to the axioms of their *Aristotle*, Phisitions to the aphorismes of their *Hippocrates* and *Galen*, Geometricians to the compasses of *Euclide*, Rhetoricians to the precepts of *Tully*, Lawyers to the maxims of their *Iustinian*, yea Grammatians to the rules of their *Lilly*, why not babes in Christs schoole to her rules, who is a Lilly of the vallies, and as a Lilly among thornes, so this Christs loue among the daughters? *Cant. 2.2.*

We reade of a craftie King in *Plutarch*, who knowing his enemies the Egyptians would outmatch him in strength if they matched in minds and accorded in their counsel, enioined each country the worshipping of diuers beasts which were enemies by nature, and would prey each on other; and while euery one defended his beast against the rauin of another, and tooke his wrongs impatiently, it came to passe at last (saith mine author) *ut ob animalium inimicitias ipsa quoque gentes re nō obseruata infeste sibi inuicem hostesq; redderetur*, that by the enmity of their beasts the people themselues vnawares became such enemies that he subdued them. Thus and more then so subtile is the Prince of darknes, who perceiuing vs to be *insuperabiles nisi separabiles*, impregnable while knit in one mind and iudgement, he soweth strange questions among vs, as tares among wheate, which no lesse we adore then they did their seuerall gods (for alas though in generall like the "Samaritanes we worship one God, & hold alone truth of faith, yet some haue like the their household gods, and priuate opinions, which as idols they adore): and these contray opinions while we defend against others, & contend about strife of words, *ob opinionum inimicitias re nō obseruata ipsi quoque hostes reddimur*, of this doting on questions and strife of words (to English it from S. Paul) *commeth enny, strife, railings, and euil sur-*

*Lib. de Jsid.
& Orisid.*

2. King 17.33.

41.

x Acts 17. 31.
y Ephes. 4. 14.

z *Pennier in*
Caute. 215.

a *Orat. 1 de re-*
concil. Monac.

b Iohn 3. 23.

Two motives
vnto peace in
preaching.

1. *saui'ng of*
himselfe.

c Math. 23. 1.
d Psal. 1. 1.

misings through vaine disputations of men, 1. Tim. 6. 4. After which nouelties as mens eares do naturally itch, 2. Tim. 4. 3. when *Athenian-like they giue themselves to nothing so much as to heare some new things: so are thereby y wauering children carried about with euery wind of vaine doctrine, ἐν τῇ κυχῇ καὶ τῷ ἀνθρώπων, by hazard-cast and chance-throw of men that speake at aduantage, or as z some expound it, that can cogge a die with craft for aduantage, whereby they lie in wait to deceiue the simple. And therefore as spiritual fathers must forbear to cary them vp and downe with diuers and strange doctrines, Hebr. 13. 9. so must they, if they wil beare and beget children of peace, be themselves the messengers and fathers of peace, least their life cast their doctrine in the teeth with that reproch, Rom. 2. 21. Thou which teachest another peace, teachest thou not thy selfe? and thou that preachest a man shold not iar in the house, doest thou warre in the temple of God? For as a *Nazianzene* said wittily of *Zacharies* silence, the strings of whose tongue his son *Iohn Baptists* birth vnloosed, *non decebat ut pater vocis sileret cum vox progrediretur*, it was not meet the father who had begotten a b voice and a crier, should himselfe remaine silent: so neither is it fit the spirituall father, who begeth peace in his people, should continue himselfe an vnpeaceable pastor. From which, whether *strife of words* in his doctrine, or *railing and enuie* in life, (the two daughters of *teaching otherwise*, 1. Tim. 6. 3.) how can I better dissuade my fellow-seruant, then insinuate with *Saint Paul*, that while in the one he takes no heed to himself, and attends not to his doctrine in the other, he shall neither saue himself nor those that heare him, 1. Tim. 4. 16. For though he swell with the abundance of supposed reuelations in the profunditie of his knowledge, yet that science puffes him but vp, saith the Apostle, *ve. 4* and like a bladder with a pricke of his conscience shall he irreuocably shrink, being destitute of true wisdom, and corrupt in his mind. And if thus he sit in c *Moses* chaire to his people, and in that d *seate of wickednesse* to fellow-pastors, he may happily saue his flocke by preaching to others, but shall be a cast-away himselfe in not consenting with his fellowes, 1. Cor. 9. And indeed if his doctrine crie peace, peace, to his people, when there

is no peace in him with other Preachers, as he is but like the Cooke dressing meate for others, and ^e *tasts not himselfe* of the good word of God: so shal he be like Noahs carpenters, that made the Arke to saue others, and perished themselues in the flood. For if thus like *Mercurie*, he point out the way of peace to others which himselfe doth not walke, he shall be that vnwise wittie man which hath instructed many, and yet is vnprofitable to himselfe, *Eccles. 37. 18.* yea so vnprofitable, as although like the water of Baptisme, saith ^f *Gregory*, he wash away by Gods grace the sinnes of other men, and send them to heauen, *ipse tam men in cloacas descendet*, yet shall him selfe like it goe downe into the sincke of sinne and pit of perdition, that all men may truly crie of him as they did of ^g *Christ* vntruly, *He saued others*, but himselfe he cannot saue, and himselfe at his end most wretchedly complaine, ^h *They made me the keeper of others vines, but I kept not mine owne vine.*

Heb. 6. 5.

Homil. 27.

Math. 27. 42.

Cant. 1. 5.

2. Sauiug them that heare him

Ioh. 6. 30.

Gen. 30. 38. 39

1. Act. 1. 1.

Luk. 24. 19.

Luk. 6. 20.

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Verse 282.

Verse 283.

9 Deut. 1.35.

1 Epist. ad Hor.
uid.

f Phil. 3. 17.

1 Lib. 4. de doctr.
Christ cap. 37.
2 Pastoral pars.
4. cap. 6.

y Ephel. 5. 14.

3 2. Cor. 14. 10.

4 Verse 18.

too, if they will perswade Israel to go the way of peace into the promised land, must like the ⁹ spiers that searched that countrie, shew them first the good fruite thereof in their hands, before they preach and bring them word, It is a good land which the Lord doeth giue you, go vp and possesse it. For as ^r Cyprian said truly in the person of our people: If when I aske a fellow-traueller the right way to our country, he point me out one, and go him selfe another, I will not regard his words that he speaketh, but follow his paths that he walketh. Which yet neither he, nor I speake from him, to stay anie from going the way of peace, which at the pointing of *Mercury* they should runne, though it go not before them: but to tell the leaders of the people, whose works should be miracles to conduct, as their words are oracles to instruct, that vnlesse with ^r *Paule* they can say, *Be ye followers of me, and walke so as ye haue vs for an example*, they will not follow peace nor ensue it. And indeed *et si multis profuit dicendo quæ non faciunt, pluribus tamen prodesse faciendo quæ dicunt*, although they winne many by saying as they do not, yet should they gaine more by doing as they say, saith ^r *S. Augustine*. And therefore as the house Cocke, saith ^u *Gregory*, the better to waken others by his crow of day, to make them rise to their labour, first waketh him selfe thoroughly by clapping of his wings: so he who is the watchman of Israel, the better to waken others with that day-crow of *Paule* *Rom. 13. Hora nunc est nos è somno expargisci*, It is now the houre we should arise from sleepe, must first waken him selfe thoroughly with these two wings of taking heed to *himselfe*, and to *doctrine*, before he crie

7 Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light. We reade of *John Baptist*, that not onely he had a voice, but *he was a voice*, *Ioh. 1. 23.* a voice in his head, a voice in his hand, a voice in his word, a voice in his worke, a voice in his eye, a voice in his eare, a voice in his feet, and a voice in his apparell, a voice in his meate, and a voice in his fasting: that I may truly say of him as said ^r *Paule* in another meaning, *There were so many kinds of voices (as it came to passe) in this little word, and none of them was dumbe*: and he might say of him selfe with ^r *S. Paule* of as good tongues, *I thanke God I speake*

more languages then ye all. And this clouen tongue of *Iohn Baptist*, this *vox, vocis & vite*, of life and learning, drew the wicked Pharises to his baptisme. And as the Poets fable of *Amphions* voice, that it drue sauage men to ciuilitie, as it had bene trees & stones to the building of Thebes: so this voice drue dead trees to be trees of righteousness, and of stones raised children to *Abraham*, *Math. 3*. Many haue a voice indeed, like *Herod* the voice of God rather then of men, but like *Iohn* they are not a voice. Or as *Plutarch* spake of the Nightingale, *Vox es, prater ea nihil*, manie a sweet singer in Israel haue a voice and nothing else, which crieth, peace, peace to their sheepe, when there is no peace in them to the shepheards: and their sermons of peace to their babes confuted by an vnpeaceable life to stronger men, nourisheth them not with sincere milke, sith like milke vnder too much fire, in turnes in the seething.

Wherefore as Publicans and harlots came to *Iohn* in the way of obedience, because he came to them in the way of righteousness, *Math. 21. 32*. and euen the Priests and elders reioiced for a season in his light, ^b because he was both a shining in doctrine, and ^b *Ioh. 5. 35*. a burning lampe in life: yea many walked in his light, because this starre went before them to Christ, and standing ouer him, pointed him out both by life and doctrine. Behold the Lambe: so will thy sheepe flocke to thy food, when thou ledest them by life to greene pastures, & come to thy light when thy deeds are not reprobued. Otherwise if thou hold out the word of truth and peace to others, when thou art vnpeaceable thy selfe, thou art but as a swifter, which carieth a torch in his owne hand, to shew others his deformitie, whereby he is derided: and thou lettest thy light shine before men, that they may see thine euill workes, whereby thou art despised. Thou breakest downe with one hand what thou buildest with the other, like the mother that waking nourished her child, but with her falling asleepe killed him, *1. Reg. 3. 19*. Wherefore (to conclude this point) if pastors will haue their people to bring *anres & dextris*, their cares and right hands to build vp theselues in loue, as the women brought in *anres & dextralia*, their eare-rings and bracelets to the building of the Tabernacle: they must like the high Priest haue V-

e Chap. 1.8.

d Exod. 18.34.

e Past. part. 2.
cap. 3.

f Ser. 59. in Cā.

g Eccles. 12.11

h Lib. 5. diuin.
instit. cap. 2.

i Joh. 5.36.

k Linke, One
Baptisme.l Arist. lib. 3.
Ethic. cap. 12.

rim and *Thummin* written in their breasts, as those beasts in *Ezechiel* had an hand for euery wing, and a work for euery word as he had a *d* Pomegranate for euery bell. And then *illa vox libentius auditorum corda penetrat, quam dicentis vita commendat*, as *e* *Gregorie* speaketh, that preaching best speedeth, which hath commendatorie letters from the practise; & *validior est operis quam lingue vox*: more effectually to perswade (saith *f* *Bernard*) is the word of a worke, then the worke of anie word, to them whose eares are in their eyes, and their eyes in their hands, that like *Thomas* they beleue not thy words, vnlesse they see the print of *8* those nailes in thy hands and thy feete, which were fastened by the maisters of the assemblie. And seeing the contentious pastor that beates his fellow seruant, carrieth a sword in one hand to cut downe what he built with his trowell in the other, let him take heed, saith *h* *Lactantius*, least as his good preaching reprobeth his euill life, so his euill life reprobeth his good preaching, that it become a cast-away. That when men refuse his doctrine, he may answer with the *i* shepheard of his soule, The works that I do, they beare witnesse of me that the Father hath sent me, and if ye beleue not me, at least beleue me for the verie workes sake, which are the fruits of the spirit. And let these spirituall fathers be brethren of peace, if they will beget sonnes of peace with one faith, that as by hauing salt in themselves, they may saue their souls, so by attending to this *one faith* they may haue peace one with another, and saue those that heare them. Which vnitie of faith we should the rather keepe in the bond of peace, sith we haue all

One baptisme, the solemne sacrament and oath of our warfare, wherein we haue sworne before God, men and Angels, to fight vnder our Captaine against his enemies together as one man. For seeing *k* nature hath taught euen natural men *φιλική συγκατάθεσις*, a loue and vnitie among fellow-soldiers, whose affection and sits the same cause combineth in the field: much more may grace teach Christians, who are fellow-soldiers for the soule, to fight together, like Israel, as one man, *Iud. 20.11*. Let your conuersation be as becometh the Gospell of Christ, saith *Paul* to his Philippians, that ye continue in one spirit, and in one mind, *συνάλλοι* fighting

fighting together through the faith of the Gospell, *Philip. 1. 27.*
Curtius storieth of certaine barbarous people, that though they were euer banding in armes one against another, yet when *Alexander* the Great came vpon them, *quos aliàs bellare inter se solitos, tunc periculi societas inuexerat*, the qualitie of danger wherein they were ioyned, ioyned also their hearts and hands together as one man. ^m*Plutarch* reporteth no lesse of the mē of *Crete*, ^m*Lib. de frat. amor.* who though they were often at ciuill warre and sedition among themselues, yet when forreine power did assault them, *pacem ac societatem coierunt*, they conioyned their mutuall aide, & tooke truce with themselues, which they termed ⁿ*syncretismum*, the ⁿ*Brasm. Chil. cont. 1. adag. 11.* ioyning of the *Cretans* together as one man. And seeing we wrestle not like them against flesh and bloud, but principalities and powers, the gouernours of the world, and princes of darknesse, *Eph. 6. 12.* for this cause should we take vnto vs the whole armour of God, that we may be able to resist them in the euill day, and hauing finished all things stand fast. This should be our *synchristianismus*, the Christian-continuance in one minde and one spirit, fighting together for the faith of the Gospell against the enemies of the crosse.

Which, as it is glorious to see, how we all accord against the common aduersarie in matter of faith and religion: so is it as dolefull to behold, how they who consent in the substance, dissent in the circumstance, & they who agree in the corner stone, disagree in a corner cap. It cannot be denied what long iarre hath bene betweene two Captaines of our hoast, as that long warre twixt the house of *Saul* and the house of *Danid*; I meane those mountaines, which as the Psalmist speakes, should haue brought peace to the vallies & people below them, with those two hils in the storie, haue fought so fiercely each against other, that they shaked the cottages, and weakened (I feare) the houses that were built vpon them, and would haue continued if the house of *Saul* had not waxen weaker, and *Danids* house grown stronger from the Lord. It cannot be denied how some humorists (like distempering humours) would haue altered the state of this mysticall bodie, wherein *frigida pugnârunt calidis, humentia siccis*, and moisture or dew of the spirit hath striuen against
Hh drought,

p Epist. 8 ad
pleb. de 5 presby-
teris scismaticis.

drought, as cold charitie against heate in a good cause. It befell
P. S. Cyprian, as he complaineth of fūe scismaticall presbyters,
and I wish some in our Church might not sing the same song,
*Quorundam presbyterorum malignitas & perfidia, dum coniura-
tionis sue memores, & antiqua illa contra Episcopatum meum, imo
contra suffragium vestrum & Dei iudicium venena retinentes, in-
staurant veterem contra nos impugnationem suam, & sacrilegas ma-
chinas insidys solitis denuo renouant. Anobis nō ceceli ultro se eui-
unt, & de Ecclesia sponte se pellunt. Nunc apparuit Felicissimi factio
unde venisset, quibus radicibus & quibus viribus stare; hi fomenta
olim quibusdam confessoribus & hortamenta tribuebant, ne concor-
darent cum Episcopo suo, nec Ecclesiasticam disciplinam cum fide &
quiete iuxta precepta Dominica continerent, ne confessionis sue glo-
riam incorrupta & immaculata conuersatione seruarent.* Which
whether it be the puffed of ambitio in some, who like Diotrephes
would haue preheminance, *qui quoniam non possunt primum lo-
cum in Ecclesia obtinere, idcirco illam scindunt, vel ab ea deficiunt,*
as *Beza* himselfe truly speaketh, or the pricke of their priuate
spirit, who would haue all things made according to the patterne
shewed to them in the mount: sure I am with *Cyprian*, the diuell
hath inuented scismes, whereby he might subuert faith, corrupte
veritie, and rent vnitie, *ut quos detinere non potuit via veteris ca-
citate, deciperet noni itineris errore.* That them, whom he could
not keepe in Poperie, he might deceiue with Puritanisme.
Wherin as they pleade that the Church government might be sin-
cerely ministered according to Gods word: so build they on a false
ground, both fashioning the ripe yeares of the Church to her
infancie, and seeing the Apostles who persited the rules of do-
ctrine, scant drew the lines of discipline for euery Church. All
discipline of the Church according to Gods word? I wonder
their reading hath not read, or their faith beleeueth not *Caluin*
that great reformer of Geneva, *whotelleth them all so expres-
ly, Scimus vnicuique Ecclesie liberum esse, politic formam institu-
re sibi ap:am & vtilem: quia Dominus nihil certi prescripserit.* We
know (saith *Caluin*) that it is free for euery Church to make a
forme of discipline or policie fit and profitable for it selfe, be-
cause the Lord hath prescribed no certaintie in this behalfe. Let
them

q Maior annos
an 1. Cor. 12. 13.

r De vniz. Eccl.

s Calvin in 1.
Cor 11.2.

them heare^r Martin Bucer another of that mind, *Ecclesiis Christi sua est permittenda libertas, quò unaquaque cum præsiniat modum & rationem sacrarum lectionum, interpretationum Scripturarum, Catechismi, administrationis Sacramentorum, precum & Psalmorum: item publice peccantium reprehensionis, &c. quam possit quaelibet Ecclesia considerare suis populis maxime conducturam, &c.* And exhorteth euerie reformer or deformer rather, *ut quantum possis, in his rebus observes conformitatem*, that as much as thou canst, in these things thou conforme. Let them heare ^u Gualther, who so often wished reformation, *Quoad fidei & salutis doctrinã traditiones Apostolorum nullas agnoscimus, quam quæ simbolo continentur, quoad externam vero Ecclesie formam non inficiamur illos passim multa tradidisse, de ordine cœtuum Ecclesiasticorum, de Sacramentorum administratione, & tota Ecclesie œconomia. In quibus cum non possit eadem ubique gentium forma observari, sic illa instituerunt, prout urbis aut gentis alicuius conditionem requirere videbant. Et constat omnibus seculis Ecclesias in his libertate sua usas fuisse: & proinde iniquos nimirum esse, qui hodie vel sub traditionis Apostolicarum nomine, vel quocunque alio pretexto omnes ad eandem formam astringere conantur.* Of this minde is ^x Musculus, ^y Danans, ^z Kimedoneius, and euen ^a Beza himselfe, most strict disciplinarians that might be. Wherefore they grieuously offend, saith ^b Zanchius, who for these indifferent ceremonies, trouble the churches of God by their scisme; *hæcine est pietas quam iactamus? hæcine est charitas quam debemus Ecclesiis & fratribus?* Is this the pietie saith he, and punitie whereof we brag? Is this the charitie we owe to our mother the Church and our brethren? Shall we thus Pharise-like tithe Annise and Cummin, and leaue the greater matters of the Law? Shall we thus striue and struggle in the wombe of *Rebeccah*? Is this the oath we tooke in our baptism, to fight together as one man against Satan? Shall we thus stand amazed at squares and rounds, at white and at black? Surely then the by-standers will say, A Puritane is a Protestant frayed out of his wits, that swalloweth a Camel in life, and strai-
neth out a Gnat in discipline. I wish they would rather heare S. ^{*} *Austines* iudgement, speaking of these ecclesiasticall rites and ceremonies: *Totum hoc genus rerum liberas habet observationes,*

¹ Lib. 1. de reg. Christi. cap. 13.

^u Homil. 56. in 1. Cor. 11. 2.

^x Loc. corn. de potest. ministr.
^y De potest. Eccl. cap. 10. 11. 12. 13.
^z Lib. 8. de sum. script. cap. 4.
^a Confess. cap. 5. de Eccles. art. 17.
^b Lib. 1. in 4. præcept. cap. 19. vid.

^{*} Epist. 118. cap. 2. ad Iano.

nec disciplina vlla est in his melior graui prudētīq; Christiano, quam ut eo modo agat, quo agere videris Ecclesiam, ad quamcunque forē deuenerit. Quod enim neque contra fidem, neque contra bonos mores iniungitur, indifferenter est habendum, & pro eorum inter quos uiuitur societate seruandum est. Cum Romam venio (saith he) ieiuno Sabbatho: cum hic sum, non ieiuno. Sic etiā tu ad quam forē Ecclesiam veneris, eius morem serua, si cuiquam non vis esse scandalo, nec quemquā tibi. If our gnat-strainers weighed this well, they wold not for wearing of a surplise bury their talent in a napkin; they would not stand on a corner cappe, as on the corner stone; they would not trouble Christs spouse for a ring in mariage, and refuse to present her as a chaste virgin to Christ: they wold not for the crosse in Baptisme leaue the fountaine of liuing water, and become such enemies to the crosse of Christ Iesus.

The vse whereof, if it be Antichristian and Popish (as they pretend) then was the good Emperour Constantine a Papist, then were the auncients all Papistes, who vsed it so often.

I find indeed three vses of it among them. First, they signed their foreheads with the signe of the crosse at their going out, coming in, apparelling, shooing, washing, eating, lying downe, sitting, lighting of candles, as ^bTertullian sheweth those Primitive Christians did by tradition and custome, which afterward others vsed (as they thought) to driue away the diuel. And thus the ^dPapists (who neuer found an error spued out by any anciēt which they licked not vp) superstitiously do abuse it. Secondly, as the Iewes for better remembrance sprinckled the pascall Lambes blood on their doore postes, *Exod. 12.* so those auncient Christians in like manner, for better memoriall of Christes death and passion, signed their forehead with the signe of the crosse, as ^cLactantius and Saint Anstine obserue. Thirdly, whereas the heathen taunted Christians with their crucified Christ, as the Apostle 1. *Cor. 1.* in his dayes insinuateth of some, *We preach Christ crucified*, vnto the Iewes euen a stumbling block, & vnto the Grecians foolishnesse: the ancient Christians stoutly reioyue with Saint Paul, *Gal. 6:* But God forbid that we should roioyce in any thing but in the crosse of our Lord Iesus Christ, whereby the

b Lib. de Coron. milit. ad omnem progressum atque promotum, ad omnem aditū & exitum ad vestitum, & calcatum, ad lauandam, ad mensas, ad lumina, ad cubilia, ad sedilia, quamcunque nos conuersatio exerceat, frontem crucis in signaculo terimus. Harum & aliarum eiusmodi disciplinarū si legem expositū, scripturarum nullam inuenies, traditio tibi praevidetur auctor consuetudo confirmatrix, & fides obscuratrix. Rationem traditioni, consuetudini fidei patrocinatur aut ipse perspicies, aut ab aliquo qui perspexerit, disces.
c Ieron Epist. ad Heliodor. & Epist. ad Eustoch. de virginitate. Lactant. lib. 4. de vera sap. cap. 27. Chrysost. tom. 3. demonstr. aduers. Genes. Cyrill. 1. 7. sol. Catech. 4. August. in Psal. 141 & lib. 2. de symb. ad Catech. cap. 1. d Gregor. mag. lib. 3. dialog. Vincent. lib. 23. cap. 39. & 103. &c. e Lib. 4. de vera sapientia, cap. 26. f Cap. 20. de Cass. tradit.

world is crucified unto vs, and we unto the world, in the place of al
 shame make the signe of the Crosse, in signe that they were not
 ashamed of their crucified Christ. And this *Austine* in his 10.
 sermon on the feast of the holy Crosse, preaching on that cited
 text of the Apostle, Gal. 5. But God forbid that I should reioyce in
 any thing but in the crosse of Christ, &c. doth obserue. His words,
 because I speake onely to the learned, I will cite in Latine, *Non*
est magnum in Christi sapientia gloriari: magnum est in cruce glori-
ari. Vnde tibi insultat impius, gloriatur inde pius: unde exultat super-
bis, inde gloriatur Christianus: noli erubescere de cruce Chri-
sti: ideo in fronte, tanquam in sede pudoris, signum accepisti. Recole
frontem tuam: ne linguam expanseas alienam. And ser. 8. de verb.
Apost. he saith, As low *Zacheus* climed vp into the fig-tree to
 see Christ; so must we vp to the crosse to find our crucified
 Sauour, *De cruce Christi nobis insultant sapientes huius mundi, &*
dicunt, Quale cor habetis qui Christum colitis Crucifixum? Quale
cor habemus? saith he, *non utique vestrum. Sapientia huius mundi,*
stultitia est apud Deum, &c. Apprehendat Zachaeus sycomorum,
ascendat humilis crucem. Parum est ascendat, ne de cruce Christi e-
rubescat: in fronte illam figat, ubi sedes pudores est: ibi omnino,
ibi in quo membro erubescitur, ibi figatur unde non erubescitur: puta
quia tu irrides sycomorum, & ipsa me fecit videre Iesum. Sed tu ir-
rides sycomorum qui homo es, stultum autem Dei sapientius est qua
hominum. This third vse is religious, howsoeuer the other be
 judged superstitious, and this is the end, reason and cause why
 it is vsed in Baptisme by our Church, as the Common prayer
 book teacheth, where the Minister at Baptisme giueth this rea-
 son of vsing that signe, *We do signe him with the signe of the crosse,*
in token that hereafter he shall not be ashamed to confesse the faith
of Christ crucified, and manfully to fight under his banner. In this
 respect was it vsed in Baptisme in Saint *Austines* dayes, *Signo*
crucis consecratur unda baptismatis, saith he, lib. 6. in *Iulian.* cap. 8.
 and his iudgement is, that without it Baptisme cannot rightly
 be administred: *Quid est* (saith he) *quod omnes nouerunt signum*
Christi, nisi crux Christi? Quod signum, nisi adhibeatur siue fronti-
bis credentium, siue ipsi aqua qua regenerantur, siue oleo quo chris-
mate unguntur, siue sacrificio quo aluntur, nihil eorum ritè perfici-

August. lib. 4. de
Symb. ad Catech.
cap. 5. non debet
erubescere anima
Christiana, in
crucifixum se
credidisse Chri-
stū. crux illa si-
delibus non est
opprobrium, sed
triumphus. Crux
illa vexillum no-
strum est contra
aduersarium da-
abolū.

Aug. tra. 11. in
in Euang. Jo. 8.
cap. 19.

h Lactan. lib. 4.
cap. 26.
i Ruff. lib. 10. c. 8.
k Epiph. hares.
30. Niceph. lib.
10. cap. 3.
l Niceph. lib. 8.
cap. 3. Euseb. lib.
1 de vita Consta.
Niceph. lib. 7.
cap. 37.
m Niceph. lib.
eadem, cap. 32.
August. lib. 22.
de ciuitat. Dei.
cap. 8.
n Procrat. apud
Emagrium, lib. 4.
cap. 26. 27.
o Jerom. in vita
Hilar.
p Sophron. in
prat. spir.
q Prudent. Cath.
hym. 6. Cyril lib.
8. in Ioan. cap.
17.
r Annot. in Ter.
tullian.
s Abeani in ma-
lari rem Calui-
nista, ait annot.
in Tertull. Abe-
ani Iudas, qui
extra conuicti
ferre nequeunt
transuersa in
medium crucis
festucas velli-
gna, quibus si
proponeres ad so-
lum siue pedem
crucifixi mille
aureos, quos da-
res auferes, mal-
les eorum, quibus
etiam pauperi-
mus, tanta carere
pecunia, quam
hoc pacto se ad
imaginem cruci-
fixi inclinare, ait
Decarben lib. de
morib. Iud. cap. 3
& 30.

tur. Quomodo ergo per id quod mali faciunt, nihil boni significatur, quando per crucem Christi quam fecerunt mali in celebratione sacramentorum eius bonum nobis omne signatur? Yea that father ser. 15. in festo sancte crucis saith further, Signum veteris Testamenti circumcisio in latenti carne: signum noui Testamenti crux in libera fronte: ibi occultatio est, hic reuelatio. Illud est sub velamine, hoc in facie. Nos enim reuelata facie gloriam Domini specularantes, in eadem imaginem transformamur de gloria in gloriam, tanquam a Domini spiritu. Nouum testamentum in veteri velabatur: Vetus testamentum in nouo reuelatur. Ideo signum ab occulto transeat in manifestum, & incipit esse in fronte quod latebat sub veste. And surely sith Papists receiue Antichrists marke in their foreheads, Apoc. 13. 16. why should not Protestants contrariwise receiue Christs mark and signe in their foreheads? Those that were saued in the cities destructio, Ezek. 9. were signed in their foreheads with T. which last letter of the Hebrue alphabet, to this day vsed by the Samaritans, hath the forme & figure of Christs crosse which we make in our foreheads, as Ieronse auoucheth, & the elect also who are saued from the power of hel, Apoc. 7. are and must be sealed in their foreheads, as the Angell auerreth. I speake not now of the Popish abuse, but of the right vse of it in baptisme. I know some ancient did attribute too much therunto, while^h some thought it droue away diuels; ⁱ others that it raised the dead: ^k some others that it expelled diabolical incantations: that it ^l gaue and caused great victories: that it ^m helped and healed diuers diseases: that it ⁿ quenched fires: that it ^o appeased the raging of the sea: that it ^p expelled poison out of the cup: and that it ^q expels all faults. And the Papists who belecue & vse it to this end, superstitiously abuse it. But this is no reason, Protestants may not lawfully vse it, because Papists unlawfully abuse it. This is to giue aduantage to the aduertary, who calleth Calvinists: Claudius Taurinensis his sectaries for this, & may be likened to * Jews, who cannot abide to see two peeces of wood laid crosse one ouer the other: for who if any should lay downe a thousand crownes at the feete of the crucifixe, promising to giue it them for stouping and bending to take it vp, each of them (though most poore and needy) wold rather want so great a masse of mony, then thus bend & incline them.

themselves toward the crucifixe. Let me rather exhort al men of wisdom to preferre the Churches peace before their priuate credite. And though some think it conscience to make a scisme in the Church, and seuer themselves like those fiue Presbyters, wherof *Cyprian* so complained, yet as he addeth to some other, *Sed nemo vos filios ecclesie de ecclesia tollat. Pereat sibi soli qui perire voluerunt. Extra ecclesiam soli remaneant qui de ecclesia recesserunt. Solum Episcopis non sint qui contra Episcopos rebellauerunt. Communionis sue poenas soli subeant qui per Dei iudicia sententia conuersionis & malignitatis sue subire meruerunt: si quis autem in Felicissimi & satellitum eius partes concesserit, & se haeretica factioni coniunxerit, sciat se postea ad ecclesiam redire, & cum Episcopis & plebe Christi communicare non posse,* saith *Cyprian*.

For alas, whence are these wars and contentions among you? are they not hence, saith *S. James*, euen of your lusts that fight in your members? *Ye lust and haue not: ye enuy, and haue indignatio because ye cannot obtain: ye fight and warre because ye get nothing.* They would, and will not; they dissemble ambition vnder the cloake of dislike, because the master of the feast bids them not, *Friend sit vp higher,* as of some here, in his daies speaketh *Ioannes d Sarisburiensis*. And we haue many a *John*, who if he could be *Sarisburiensis*, wold preach the faith which before he destroyed, and retract like *Paul*, When I was a little one I spake like a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childish things, *1. Cor. 13. 11.*

And as these mutine in the campe against the discipline of our warfare: so other *gregary milites* in doctrine, sheath their pens like swords in the captaines of our hoast. For as *Antipater* the Stoick when he neither could nor would dispute with *Carnades* that wise and learned Philosopher, who oppugned the Stoickes, wrote yet bitter bookes against him, whence he was well called *Calamobolas*, as pen-pratler: so haue we some Stoical *Antipaters*, sonnes fighting against the fathers of our Church, whom selfe-loue (as the *f* Parfitte counselled *Thraso* to crosse *Thais* in euery word) hath made contradict their fathers in euery point of least moment.

And though they cannot preach against them by mouth, be-

e James. 4. 1. 2.

*d Lib. 7. de ungu
cursat. c. 18. vid.*

e Plus. de garrul.

*f Terent Eunuc.
Act. 3. Scen 1.*

because the strings of their tongues are tyed vp: yet *dicere que nequeunt scribere insit amor*, seeming loue to the truth makes them loue what they cannot vtter, and may be tearmed *calamaboontes*, pen-preachers. I wish these who haue the voice of *Iacob* but indeed the hands of *Eſau*, that as their tongue iuſtly cleaues to the rooſe of their mouth, ſo they could not haue pen and paper to fight againſt their fathers, but their right hand alſo might forget her cunning. For certainly, as they of Athens ſaid truly of their diuiſions: *Auximus Philippum noſtris diſſentionibus*, ſo haue we ſtrengthened the Pope and *Philips* faction by theſe our diſſentions, and many (as ſaid our wiſe *Salomon* and liuing Librarie) are drawne to be Papiſts by ſuch factious behauiour:

g *Homer. lib. 1.*
Ilad.

Ω πόποι ἡ μέγα πένθος ἀχαιῖδα γαῖαν ἰκάνει.

Good Lord, it brings great ſorrow to all Greekes, (ſaid *Nector* of the ſtrife betwixt *Agamemnon* and *Achilles*;) it cauſeth much grieſe to Gods Church, when ſonnes fight againſt their fathers, greene heads againſt gray haires, and men of yelterday croſſe antiquitie when veritie doth concurre.

Η καὶ γυνήσσι Πριάμος, Πριάμοιο τι παῖδες.

Ἄλλοι τε Τρῶες μέγα κεν καχάρδιατο θυμῷ,

Εἰ σφῶν τάδε πάντα πυθόιατο μευαμενοί τ.

Truly king *Pryame* and his ſonnes, the prince of darkneſſe and his children will laugh at it: and other Troians, our Romiſh enemies that trouble vs, will reioyce at it.

Contention (I graunt) may oft fall among Chriſts Saints and fellow-ſouldiers of one faith, as betweene *Paul* and *Barnabas*, *Act. 15.* betwixt *Paul* and *Peter*, *Gal. 2.* *Cyprian* and *Cornelius*, *Origen* and *African*, *Chryſoſtome* and *Theophilus* of Alexandria, *Epiphanius* and *Iohn* of Ieruſalem, *Ruffinus* and *Ierome*, *Ierome* and *Auſtine*, *Auſtine* and *Simplicianus*, *Proſper* and *Hilarie*, *Gregorie* and *Eutychius* of Conſtantinople: but eſpecially *Auſtine* and *S. Ierome*, who fought as hotly with their pennes, as euer did *Ceſar* and *Pompey* with their ſwords, as one ſpeaketh: but ſee their challenge and combate each with other: *h Faxit Deus vt veritas ipſa noſtræ diſputationis eluceſcat*: God grant (ſaid they) that the truth by our diſputation may appeare: for if I be overcome

b *Ierom. Epiſt.*
ad Auguſt. 2.
Tres ſumit, &c.
Tom. 2.

come (saith *Jerome*) I shall overcome in my brother *Austine*, and conquer mine error wherein I was entangled: for I seeke not mine owne prayse, but the glorie of Christ Iesus. But alas, when we write, like *Eschines* and *Demosthenes*, we write bitter things one against another: *Et nos discordes sumus sine ulla reconciliatio- ne, ut nunquam in unum conveniamus*, as *Nazianzene* speaketh i *Orat. 2. de pace.* of such like. We are so stiffe in our opinions, that when we are perswaded of the truth, we cannot be perswaded to confesse it.

For which iarres, whether in matter of some doctrine; or manner of our discipline, if any Iesuite of *Philips* faction, as *Bel- k Not. 7. de Eccl. larmine* doth vpbraide vs with rents and scissions among our selues: I may bandie it backe againe, and answer him as *De- l Plut. de adul. & amic. discord. maratus* did *Philip* of Macedon, who asking him tauntingly: How do ye *Græcians* agree at Athens and Peloponnesus, when himselfe was fallen out with his wife and owne sonne: Indeed thou doest well (quoth he) *Philip* to enquire of our concord, *qui familiam tuam tanta patris seditione & dissensione laborare*, who hast so great discord & dissention at home in thine house. I may answer them with^m *Nazianzene* asking in a like imputa- m *Orat. 2. de Pace.* tion: *Vbi sunt qui vulneribus sunt pleni, nobis verò cicatricis expro- brant? qui pedum offensiones traducunt, quum ipsi pleno ruant casu? qui ceno sunt obnolui, & propter maculas nostras exultant? qui tra- bem in oculis habent, & festucas nobis obijciunt?* Where are these fellowes, who are full of wounds, and vpbraide vs with scarres? which traduce vs for slipping, when themselves fall down head- long? which are couered with mire, and triumph at our spots? which see a mote in our eyes, and haue a beame in their owne? And though *Bellarmino* boast of their vnitie, that *They are bre- thren in one religion*, he put in a li too much, as that ⁿ *Printer*, n *Musc. loc. com. de ministr. & Ramold. admo- nit. ad Typog.* who put out a *di* to such, made it *Carnales* for *Cardinales*, *Car- nals* for *Cardinals*. For sith they haue *Monkes*, *Nunnes*, *Ere- mites*, *Anchorites*, *Friars*, *blacke*, *white*, *gray*, *Augustines*, *Be- nedictines*, *Franciscans*, *Dominicans*, *Carthusians*, *Capouchi- ans*, *Carmelites*, euen an hundred Orders, as ^o one counteth pag. 339. * *Vide Mus. loc. com. Marrania. p. Vide August. lib. 18. de ciuit. Dei, cap. 41. q. Pacis quer.* their catalogue, which haue as many dissentions in their * *Pa- pisme*, as euer had the *P* heathens in their *Paganisme*: *Et quot sunt sodalitia tot sunt factiones*, as ⁹ *Erasmus* well obserued, and so

r Iud. 7. 32.

f Horat. lib. 2.
Sat. 3.

z Euseb. lib. 2. de
uit. Const. ca 67.

u Ezek. 37. 19.
22.

x Euseb. ibid.
cap 68.

so many orders so many factions, so many men so many minds. We may thinke the Lord hath come downe to these builders of Babel and confounded their language, seeing he hath thus set euery mans sword (I meane tongue and pen) of these Ma-
dianites vpon his brother in the hoast. And I may answer the Iesuite with the Poet: *O maior tandem parcas insane minori*: hypocrite, first cast out the beame, the beame in thine owne eye, and then shalt thou see clearly to cast out the mote that is in ours.

Wherefore seeing we all (to end this) like lines meet and consent in the center of religion, though not all in the circumference of opinion: this harmonic of minds in the matter of doctrine, should breed such a consort in the manner of discipline, that hencefoorth we should be all of one mind and one iudgement. Rather, seeing as good *Constantine* that great Emperor, exhorted *Arius* and *Alexander* to put away a foolish question that fired the Church: so our gracious Soueraigne like a blessed peace-maker, hath decided the difference of ceremonies indifferent: who as he hath ioyned the wood of Iuda and the wood of *Ioseph* in one tree by his happie succession, that they shall no more be two peoples, nor diuided hencefoorth into two kingdoms, as the *u* Prophet speaketh: so hath he bene in these controuerfies our peace, and made of two one, by breaking downe this partitiō wal: whose pacifying wisdom in that Conference, seems to me like that counsell of *Constantine*. There is no cause offered you to strue about the greatest commandement in the
Scripture, nor any new error of religion brought in: but ye all hold one & the same Creed of faith, so that ye may easily agree in one iudgement. Consider then whether it be meet, that for a light and vaine strife of words brethren should contend, and vnitie by our iarres, who strue for such trifles, shold pitifully be rent. *Popularia sunt ista, & puerili inscitia magis quam sacerdotum & prudentum hominum sapientie congruentia*. These strawes rather Laickes then Clericks, children then Church-men, idiots then Preachers, should stumble at. Sith then we haue one faith, and one iudgement of our religion, and lastly one decree of the law and discipline, this that hath bred so great contention, seeing
ing

Brotherly Reconcilement.

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ing it concerneth no great matter of our religion, there is no cause it should breed any disagreement in your minds. Sirs, ye are brethren, why do ye wrong one to another? Ioyne then hearts and hands against the common aduersarie of the truth. The Wolfe and the Serpent, because they haue a common ^{y Plur. de soler. animal.} enemy the Eagle, take truce with their mutuall enmitie, and combine their force: As ^{7 Luk. 23. 12.} Herod and Pilate of foes became friends when they ioyned against Christ. Though these be ^{a Lib. 3. Offic.} conspirationes non amicitie as ^a Tully speaketh: and seeing we haue not the Eagle, but the prince of the ayre for our aduersarie, Ephes. 3. 1. me thinkes it should vnite vs against the common foe of our faith. Seeing therefore ye are sworne fellow-souldiers in one Baptisme, continue knit together in one mind and one iudgement, fighting together through the Gospell; the rather, sith after we haue fought this good fight, there is laid vp for vs a crowne of victorie, which is

One hope of our vocation, that is, the riches of one glorious inheritance, Ephes. 1. 18. whereof we hope to be coheires. We are all here in this world, like the sonnes of Israell in Egypt, compassed with enemies on euery side, and are traouelling homeward to our heavenly Father in the promised land, let vs like fellow-citizens of that ^{πολιτεύμα}, and countymen of one kingdome, sticke fast together in a straunge land. Our Ioseph hath charged vs his brethren, ^b fall not out by the way, fall not out in thought, word, or deed, by the way, about your victuals and prouision, about your sackes and your money, about your Ins and your lodgings, about baiting in this earthly pilgrimage. And if ye chaunce here to fall out, agree with your aduersarie quickly while ye are in the way, Mat. 5. 25. for seeing by many tribulations we must enter into this kingdome and hope of our calling, as the children of Israell went thorough fire and water into a wealthie place: let common daunger of this red sea vnite our hearts for a common hope of the haue, that like fellow-swimmers we support one another through loue, and hold them vp that they sinke not. We ^c reade of the Harts, that when they passe the sea to an Island for pasture, the strongest swimme foremost to beare vp on their hanches the heads of the

7. and last link,
One hope.

b Gen 45. 24.

c Plin. lib. 8.
nat. hist. cap. 32.

d Lib 83. quest.
71. & Ser. 21.
de ver. Apost.
e In Psal. 139.
& loco cit.

f Act. 27.

g Lib. 3. Ethic.
cap. 12.

weaker, and when they are wearie, the hindmost sustaine them. Which louing nature of the Harts perchance *Salomon* meant, saith ^d *Austine*, *Prou. 5. 19.* where he calleth the Hind *amicissimam*, most friendly, or as the Hebrew, *ceruam amicitie*, the Hind or Hart of amitie. Such Harts, saith that ^e Father, (often applying this storie) should Christians be one to another, that while they passe these waters of affliction to their Fortunate Island, and *Capè bonè Speranzè*, their Cape of good hope: *They which are strong ought to beare the infirmities of the weak*, and not to please themselues alone, *Rom. 15. 1.* They must beare one anothers burden of miserie, and so fulfill the law, *Gal. 6. 2.* though euery one must beare his owne burthen of transgression, *Vers. 5.* And then indeed as the Harts by mutuall supportance in common daunger safely attaine the hauen, and make not shipwrack in the sea, *Quia quasi nautis est illis charitas*, because charitie, as he speaketh, is their ship, their hope, their dread-nought, which conuoyeth them ouer. So we communicating our helpe in communie of perill, shall in this shippe of charitie which supporteth all, arriue safe at heauen the hauen of this hope. For as the Church of God is semblable to ^f *Pauls* shippe, wherein we must saile to these Faire hauens, so must there be in this sea-fare, which ^g *Aristotle* requireth in euery shippe, *φιλία συμπλοσίου*, the amitie of fellow-sailers: which common daunger hanging ouer them, as it did in *Jonahs* fellowes, Christs disciples, and *Pauls* mariners, should effect. And as their shippe, continued they friendly in it, would saue them all; but the boat were it kept in to it would loose all, *Act. 27. 31.* euen so while we continue with one accord in the temple, the Church of God, tyed to the anker of this Hope, will saue vs all, and like the arke land vs on the mount of Armenia: but if any forsaking the ship and the fellowship we haue among our selues, as the manner of some is, shall flie into the cocke-boate of his priuate humor and spirit of singularitie, it endaungereth him to make shippe-wracke of faith and a good conscience. Wherefore as wisely did they in their course, who cut off the boate and let it fall away, lest the mariners leauing the shippe, should cause a wracke of the rest: so was it their wisdom of the spirit, who haue cut off the

the

the spirit of singularity, least many flying from the Church, should make shipwracke of faith and a good conscience.

Wherefore seeing the tenure of this Hope, and inheritance we hold *in capite* in our head Christ Iesus; surely as at his farewel he left vs here in peace, Peace I leaue with you, *John 14.* so vnlesse at his returne he find vs in peace, this Hope his peace he will not giue vnto vs. Peace I leaue with you, and if you keepe it till I come, my peace I giue vnto you. *Nec dum capaces estis* (saith ^b Bernard in his person) *interim relinquo vobis viam pacis, & tunc dabo patriā pacis.* Ye are not yet capable of the end of this hope, in the meane time I leaue you the way of peace, and after your journey wil giue you this Hope the country of peace. In the way to this hopefull inheritance, in the world ye shal haue affliction, but the in me ye shal haue peace. Reioyce in the Lord (saith ⁱ Bernard) that here ye receiue the gifts of his left hand: but now I say againe reioyce, yea alway reioyce in the Lord, that then ye shall haue this hope and rewards of his right hand: for in his left hand is but riches, honor, and peace externall; but in his right hand is eternal peace and length of dayes, *Pron. 3. 16.* These be the two armes of the bridegroom (saith ^k he) wherein his hopeful spouse resting, said of her husband, His left hand is vnder my head, and his right hand doth embrace me, *Can. 2. 6.* His left hand of peace externall was vnder her head, before his right hand of this Hope and eternall peace did embrace her. *Lena quidem leuat, dextra suscipit* (saith Bernard) *lena medetur, & iustificat; dextra amplectitur & beatificat, in lena eius merita, in dextra verò premia continentur: in dextra deliciae, in lena sunt medicinae.* This is the reward of the right hand, which he bestoweth on them that kisse his left hand of peace: this is the hopefull inheritance and substance, which that father in the Gospell will deuide to his sonnes that are not at diuision. This is the countrey of good hope, which the Prince of peace in heauen wil giue to his spouse of peace in earth. In this mariage dinner indeed on earth, which is but a feast of *desponsation*, here oft wants wine of comfort & peace, and here is great store, euen sixe water pots of affliction: but in that mariage supper of the Lamb, which is the feast of *copulation*, when he shal take her to himself, the Bridegroom

^h Ser. 4. in vigil. nat. Dom.

^k Ser. 4. de aduent. Dom.

will turne that water into wine, *Iohn 16*, *Ye now sorrow* (saith he) *but your sorrow shall be turned into ioy.*

O that the consideration of this country of peace wold draw and drag vs along the way of peace! O that we would reioyce againe and againe, I say reioyce on earth, in this hope of reioycing in the Lord alwayes in heauen! When he shall fill vs all with loue of all without ieaiousie of any, peace without dissention, and ioy without enuie and emulation. Where he shall fill *animam rationalem sapientia, concupiscibilem iustitia, irascibilem tranquillitate*, as *Bernard* speakes, all our vnderstandings with wisdome, all our wils with righteousnes, and all our affections with rest and tranquillitie. Where within vs al, the glorification of our selues; without vs, the association of his Saints; vnder vs, triumph ouer our enemies; aboue vs, the vision of our God and Father; ouer vs, his right hand of comfort; and round about vs, delectation of ioy and blessednesse, proceeding from the strongest loue of a father, and the strength of a God shall fill vs, and yet not satiate vs with ioy. For there shall be *satietas insatiabilis*, saith *Austine*, they shall hunger and thirst when they are filled with righteousnesse. Lord shew vs thy father, and it sufficeth; for in his presence is the fulnesse of ioy. Or, Father shew vs thy right hand and it sufficeth, for at thy right hand there is pleasure for euermore. This is the inheritance of Hope which should linke coheires in loue: this is the peace of God, and good wil to men of peace on earth: this is the *nemo scit* in heauen, the *hidden Manna*, that none knowes but he that tasteth it: this is the white stone, wherein is a name written which no man knowth, saying he that receiueth it. These be the things which eye hath not seene, nor eare hath not heard, nor euer mans heart could conceiue, which the God of peace hath prepared for his sonnes of peace. This is the light that none can approach vnto, and peace that passeth al vnderstanding, *Non vidit oculus lucem inaccessibilem, non audiat auris nec intelligat cor pacem incomprehensibilem*, saith *Bernard*. But why do I bring you some clusters to shew you of the fruite of this good land? Why do I labor with this lure of peace to call ye on in the way of peace? Why do I speake of the praise of peace (saith *Austine*) which passeth all your vnderstanding,

1 Ser. 59. de Tem.

Apoc. 2. 17.

1 Cor. 2.

10 In Psal. 148.

standing, and is not possible for me to vtter? Let vs deferre the
 praise of peace, till we come to this Hope and country of peace:
Ibi eam planius laudabimus, ubi eam plenius habebimus. Si mihi
tercentum lingue & centum ora darentur, if I had the tongue of
 men and Angels to declare and speake of them, they are more
 then I am able to expresse. But truly glorious things are spoken
 of thee thou citie of God. Where is a citie, and the gates of it
 pearle, and the streetes of it gold, and the walles of it precious
 stones, and the temple in it the Almighty God, and the light of
 it the father of lights, and the Sun of it the Sun of righteousness,
 & the vessels to it Kings of the earth, *Apoc. 21.* where is a riuer,
 the spring of it the throne of God, and the water of it water of
 life, and the banke soe it set with trees of life, *Apoc. 22.* where is
 the great supper of the Lambe, and the cheare of it fulnes of ioy:
 where is mirth, and the exercise of it singing: whose subiect is
 God: the quire, Angels: the dittie, praise: and the song, Alleluia.
 And beloued sonne of peace, when thy soule like the *P* Queene p 1 King. 10.
 of Saba shall trauell to this new Ierusalem to see this *Salomons*
 wisdome and prince of peace (for behold a greater then *Salomon*
is here) and his house, whose builder & maker is God, and
 the meate of his heavenly table, and the sitting of his seruants,
 and the order of his ministers: she will be astonied with admira-
 tion of his kingdome, and say vnto the King, It was a true word
 that I heard in mine owne land of thy glory & of thy wisdome,
 howbeit I beleueed not this report till I came and had seene it
 with mine eyes. I haue heard of thee by the hearing of the eare, q Job 42. 5.
 but now my eye seeth thee, and lo the one half was not told me,
 for thou hast more glorie, more wisdome and prosperitie, Ie-
 sus my Prince of peace, then I haue heard by report: happie are
 thy men, happie are these thy seruants which stand before thee
 and heare thy wisdome. This beloued brethren (which shal be
 the end of al) is our hope, which being such a country of peace,
 should perswade coheires in a strange countrey here to be at
 peace. This is new Ierusalem, the vision of peace, whither this
one God and Father shal bring vs, whom he made *one* bodie, that
 its members might be knit by *one spirit*, to serue him *one Lord*,
 in *one* faith, through *one* baptisme; where the God of peace shal
 keepe,

keepe sessions for eternall peace; where conscience shall be the clarke of peace, an Angell the crier of peace, Messias the Iudge of peace, Saints the Iury for peace, Innocent the verdict of peace; Come ye blessed of my Father, the oye of peace; and receiue the kingdome, the sentence of peace. To which country of peace, the Father of peace bring vs through his Son of peace, to whom with the holy Spirit, three in person, one in essence, immortall and onely wise God, be ascribed all honor, maiestie, glorie and dominion, now and for euer: And let all creatures say

Amen: Praise and glory, and wisdome, and thanks, and honour, and power, and might be vnto our God for euermore. Amen. *Apo. 7. 12.*

Psalme. 122. 6. O pray for the peace of Ierusalem, let them prosper that loue thee.

7. Peace be within thy walles, and prosperitie within thy pallaces.

8. For my brethren and companions sake I will wish thee now prosperitie.



An

An Apologie, of the vse of Fathers,
and Secular learning in Sermons.



IN handling & perswading this Christiā vnion, if I haue borrowed Jewels of the Egyptians, and called secular learning to serue and waite on her mistris Theologie; thinke not (good Christian) that I feede thee with Onions and Pepins of Egypt in stead of heavenly Manna; or leaue the fountaine of liuing water, to dig cisternes that can hold no water of life, as some humorists slaunder our maner of preaching. While some in Athens, and mother of all learning, with their blacke coale grime and besmeare the face of the Muses, and make collation betweene the auncient Fathers and moderne writers, as if the gleanings of *Ephraim* were better then the vintage of *Abiezer*; *And what haue these done in comparison of them?* Others in most famous places of this land, edifie Gods people by preaching, or rather speaking against learned preaching of others then themselues can attaine vnto, so farre, that if they can find in their text but *Thus saith the Lord*, they make the Lord speake against cleanly and learned handling of his word, when thus the Lord hath not said. But thus saith the Lord of such men, The Prophets prophesie lies in my name, I haue not sent them, neither did I command the, neither spake I thus vnto them; but they prophesie vnto you a false vision, a lying diuination, and deceitfulnesse of their owne hart. *saith the Lord, Ier. 14. 14.* and yet crie they at the crosse that which crosseth *Paul*, and shall anone be shewed to be against the crosse of Christ. *Others, not with their tongue alone, but with their pens also haue ioyned in next ranke to Papistes, *Young wanton Diuines* (as some, shall I say old want-diuiues? tearme them) in both Vniuersities, that stusse their Sermons with

* A.W.Lc. 13
on Iude.

• W.B. Ser. 3.
God wooing of
his Church

Oportet munda-
re memoriam.

the quotations of Philosophers, Poets, and make ostentation of humane eloquence, and so preach themselves and not Christ Iesus. But of all other, faire to him * who condemneth all secular learning in the pulpit, in precept affirming, that *Arts, and Doctours, and Fathers and the tongues, in priuat study may be used, but not publicly in the pulpit by the testimonie of the Apostle, except against the Papists:* and yet in practise vseth arts, Philosophers, histories, Poets and tongues so oft in those sermons when no controuersy is in hand. Thou knowest (gentle Reader) who should haue a good memory, least he breake downe with one hand of practise what he built with the other hand of precept. What edification was this to Gods people, to condemne the preaching of their fellow-labourers? as if we fed them with acornes and huskes in stead of bread, or brought our children a serpent for an egge, and a scorpion for a fish, when we bring humane learning as a knife, to deuide euery one their portion aright. It had shewed a good mind to haue spoken this onely to fellow-labourers, and not to their people: or haue spoken it to some, and not written it to all: or if they must needs write it, to haue spoken to vs in the Aramites language (I meane Latine) for we vnderstand it, and not haue talked with vs in the Iewish, in the English tongue, in the audience of the people that are on the wall, if they meant not hereby to disgrace our manner of preaching with the people.

For my part I haue reuised the auncient Fathers and late writers in this point, and finde not one among them all of this mind, that humanitie is vnlawfull in sermons, saue onely Zanchius in his oration *de conseruanda in Ecclesiaputo puro Dei verbo*, set out after his death by his heires, and it may be was adulterated by some gatherers of his notes that foisted in this opinion of their owne.

The state of this foolish question (which they make) is, whether *Humanitie* is any thing beside the wordes of Scripture; whether of Ecclesiasticall writers, as Fathers, Doctours, and Schoolemen; or prophane writers, as Philosophers, Poets, and Historians be lawfull, *quoad esse* or *quoad gradum*, at all, as some denie, or onely against aduersaries, as some hold, in sermons academicall or popular.

The Objections against it, which I haue heard or seene, are three-
fold: 1. from Scriptures: 2. reasons: 3. Ecclesiasticall writers.

1. Ob. Christs voice onely should be heard in his Church, *Iob.*
10. The sheepe heare his voice and follow him, for they know his
voice; and they wil not follow a stranger, but they flie from him,
for they know not the voice of strangers: Therefore Ethnicke
learning, which is not his voice, but the voice of strangers must
not be heard in sermons.

1. Resp. Our Sauour by *his voice* meaneth all truth agreeable
to his will. *Christi vox est quicquid verum est* (saith^a Bucer) *quic-*
quid recti aliquid precipit, eam vndemq; sonuerit, exaudiamus atq;
sequamur, Whatsoever is truth, whatsoever commaundeth any
right, is Christs voice, from whencesoever he shall sound it,
let vs both heare and follow it. And therefore all truth in the
heathens being a part of Christs voice, and a portion of his law
(as that writer well proueth), this place rather includeth then
excludeth humanitie in Sermons.

^a *Explicat. in*
Psalm. 1. 6.

2. By the *voice of strangers*, he meaneth false doctrine of de-
ceiuers, whom he termeth *theeues* and *robbers*, *vers. 8.* and from
their voice, whether they be Ecclesiasticall or prophane writers,
must we not speake, *1. Tim. 1. 3. Command them that they teach*
none other doctrine, saith his Apostle. And if any teach otherwise,
and consenteth not to the wholesome words of Christ, and to
the doctrine which is according to godlinesse, he is puffed vp and
knoweth nothing, from such separate thy selfe. *1. Tim. 6. 3.*

3. Christ alone was still heard in *Pauls* preaching, *2. Cor. 4. 5.*
2. Cor. 1. 3. and therefore when he cited truth out of a Poet, *Tit.*
1. 12. And he giueth the reason, both why he alleaged it, and why
it should be beleeued as Christs voice, *vers. 13. Hoc testimonium*
verum est, this testimony is true, though *Callimachus* was a most
lying & fabulous Poet in the rest, as some truly obserue. Where-
fore seeing truth in the mouth of *Balaams* Ass is from God, and
all true sayings of the heathens from the holy Ghost, as^b *Caluin*
and^c *P. Martyr* witnes, this place rather admits then dismisseth
secular learning from sermons, seeing it is from the holy Ghost,
and a sound of his voice, though not so speciall as his word.

^b *Comment. in 1.*
Cor. 1. 17.
^c *In eundem locum.*

2. *Ob.* The Scripture of it selfe is sufficient to saluation, and is able to make the man of God absolute, and perfect vnto all good workes, 2. *Tim.* 3. 16. therefore secular learning is needlesse, the alleaging whereof iniureth the Scripture as if it were not sufficient. Therefore neither needeth it, nor must it be cited in Sermons.

1. *Resp.* Although the Scripture affoord Gods steward sufficient food for his household of faith, *Luk.* 15. 17. *They haue meate enough:* yet must he deuide this bread aright to euery one their *dimensum* and due portion, 2. *Tim.* 2. 15. which without the knife of secular learning and helpe of other Writers he can not do aright, as anone shall be shewed more at large. Wherefore this reason is not sound to exclude it from Sermons.

2. *S. Paule* wronged not the sufficiencie of the Scripture, when he quoted secular Writers and Poets which he had read, *Act.* 17. 1. *Cor.* 15. *Tu.* 1. To conuince Atheists he was faine to appeale vnto the heathens for witnesse. To perswade Epicures of the resurrection, he vrgeth naturall reason, of seed in the ground, from Astronomie of starres in the skie, 1. *Cor.* 15. and thought this the best way of preaching. And how can we in popular Sermons not onely conuince Papisme of error, but Atheisme which now pipeth in the thoughts of too many, of irreligion, without it? What better weapons can we vse in these things, then take in our mouth *Philip Mornay* of the trunesse of Christian religion? How can a teacher perswade a naturall man better, that the soule is immortall, then with *Zanchius* out of naturall reason, laid downe by *Aristotle* and other Philosophers? Wherefore seeing neither the citing of Doctors, Fathers, Schoolemen, Cōmenters, nor prophane Writers, for opening the Scripture, and giuing the sence, nor for confuting of naturall men by reason, maketh the Scripture vnusufficient: this reason is not sufficient to exclude it from Academicall or popular Sermons.

3. *Ob.* Thou shalt not plow with an Oxe and an Asse together, nor sow thy field with diuers kinds of seedes, *Deut.* 22. 9. that is, as Philosophers could teach vs: *Non est de uno genere disciplina transeundum in aliud:* We must not confound Philosophie

phie with Theologie, or Aristotle with Christ. For which Ierome taxed *Eustochium*, saying, What communion hath light with darknesse? what concord Christ with Belial? what agreement the temple of God with idols? *Quid Horatio & Psalterio? Virgilio & Euangelistis? Ciceroni & Apostolis?* wherefore come out from among and separate your selues. Or as *Tertullian* speaketh: *Quid Athenis & Ierosolymis? Quid Academie & Ecclesie? Quid Hereticis & Christianis? Nostra institutio de porticu Salomonis est: viderint, qui Stoicum, & Platicum, & Dialecticum Christianis prætulerunt.* The beleeuers hath no part with the infidell, Diuinitie must not be vnequally yoked with humanitie, nor an Oxe with an Asse: therefore away with humanitie out of Sermons.

*Proscript, aduer.
Hæres.*

1. *Resp.* That law in the old, the Apostle expounds well in the new Testament, 2. *Cor.* 6. No fellowship should righteousnesse haue with vnrighteousnesse, nor any communion light with darknesse. And so secular learning which is darknesse, and descended not from the father of lights, but ascended rather from the bottomlesse pit, should not be brought to the Scripture, but to be reprobued of the light. Yet when it is true, he that commaunded the light to shine out of darknesse, maketh (as the Psalmist speakes) this darknesse to be light.

Wherefore if the Asse will know his masters crib, (for I must answer this brutish reason in it owne kind) this beast (as one wel notes) may like *Balaams* asse, be taught to speake to good purpose: and as an Asse caried a false Prophet then, so may it now carrie Christ, as once one did *Isis*, and speaking with mans, or rather Gods voice, forbid the foolishnes of a Prophet: whence reuerence secular learning as the people did him, with *Non tibi, sed religioni*, not for it selfe, but for Gods truth that it caryeth. And when *Cæsaris effigiem quilibet assis habet*, any farthing of their coyn beareth Gods image and superscription of truth, we bring it vnto God to whome it belongeth, and cast it (though but a farthing) into the treasurie of the Lord. And therefore seeing it may bring Christians to his Church, as the Asse caried Christ to the temple, I say to all Preachers as spake he to his disciples: Go ye to Bethphage, go to Poets, Historians, and

Philosophers, and there shall ye find an Asse tyed and her colt, loose them and bring them hither, for the Lord hath neede of them.

4. *Ob.* Moses though learned in all the wisdom of the Egyptians, yet preached he nought to the people, but from the mouth of the Lord. The Prophets, though filled with knowledge, yet prophesied they not of any priuate motion, or by the will of man, but spake onely as they were moued by the holy Ghost, 2. *Pet.* 1. 21. Yea euen *Balaam* durst not for an house full of gold go beyond the word of the Lord to say more or lesse, *Num.* 22. 18. Christ himselfe preached nothing but what he receiued from his father, *Ioh.* 12. 49. 50. and charged his Apostles to preach whatsoeuer he commanded them, & nought else, *Mat.* 28. 20. therefore his sent-ones and messengers may preach nothing but his word.

e Prophetis fuit
mos, postquam
tusis erant ali-
quid populo mun-
ciare, paucis
summas rerum
capite, & val-
tus templi prefi-
gere, ait *Caluin.*
prafat. in *Esa.* &
Comment. in cap.
3. 1. & in *Aba.*
2. 2. Solebat Pro-
pheta ex more
suarum concionum
argumenta &
praecepta capita
scripto compre-
hensa publice le-
genda proponere,
ait *Guald.* homi.
5. in *Aba.* 2. 2.
Sic *Danem* pro-
logum, in 12.
Prophet. cap. 12.
& *Sohn.* lib. 1. de
verb. Dei. Pude-
fit, ut partes li-
brorum Prophe-
ticorum interdum
non sicut coha-
erere videantur.
De quo *Origen.*
lib. 1. in *Canticu*
cant. & *Ierom.*
in *Ierem.* 21. &
alibi annotauit.

1. *Resp.* By this reason no Preacher may speake a sentence in his Sermon, which is not immediatly the Scripture, according to matter, forme, and words: and shall we so condemne all the men of God, preaching since the Apostles times? Nay, out of thine owne mouth will I iudge thee, ô euill seruant and slouthfull: For what shall we thinke then of our talking Preachers, who speake most of their owne braine, and in many sentences speake often neither Scripture, nor scant good reason to their people?

2 By this reason, they may not alleage *Calvins* exposition, vnlesse they will make him the thirteenth Apostle, and hath his Comments by diuine inspiration, as had the Apostles. Nay, this excludeth Fathers, Doctors, and Schoolemen out of our Sermons, when we dispute against the Papists.

3 Who knoweth whether these holy men of God vsed not secular learning in their Sermons as well as Saint *Paul*? Their Prophecies that we haue, are but generall notes, and summa capita of their Sermons, as the Learned obserue. And yet S. *Ambrose* Lib. 3. de fide, cap. 1. dare auouch, that euen in these generall notes of their Sermons, the Prophets haue relation to poeticall stories. And Saint *Ierome*, *Epist.* ad *Rom.* auoucheth it of both, saying: *Quis nesciat & in Mose & in Prophetarum vo-*

lumi-

luminibus, quaedam assumpta de Gentilium libris: Who can be ignorant, that in *Moses* and the Prophets, some things are taken out of the bookes of the Gentiles?

For the Apostles, though in their Epistles to particular Churches, none (saue Saint *Paul*) cite humanitie, yet who can shew that in their popular Sermons to the Gentiles throughout the whole world, they alleaged not truth out of Poets, Philosophers, and Historians, seeing Christ promised them, that his spirit should leade them, not onely into truth, but in *omnem veritatem*, into all truth? *Ioh. 16. 13.*

4 Though neither did, as in shewing vs the immediat will of God, and laying downe the grounds of faith, it was not so conuenient to mixe it with mens precepts: yet in expounding this will, in explaining the sence of words and phrase of speech, in declaring the nature of birds, beasts, and stones, &c. to which they allude, we cannot cut the word aright, without the vse of Grammarians in the proprietie & acceptation of words: without helpe of Logicians in distinguishing ambiguities: without ayde of Rhetoricians in following precepts and rules of speech to perswade: without helpe of Historiographers to calculate times: of naturall Philosophie, to scan causes and their effects: Geometrie, to find sites and situations, and such like. Wherefore though they onely spake immediatly from the Lord in declaring his will, yet can we not without these helps, expound it fully to euery mans conceipt. *Moses* receiued the law from the Lord at mount *Sinai*: bringeth he nought else to expound it to *Israel*? The Prophets explaine *Moses pentateuch*: bring they nought else to declare it to the *Iewes*? Christ and his Apostles explaine the Prophets: did not the holy Spirit cause them to bring Allegories, Tropes, Parables, and Similitudes, with many other things, which are not in the Prophets to expound them? And how can we silly ones of our selues, open all the meanings of all these, shew the nature of things to which they allude, note the right acceptatiō of words which are ambiguous, find out the distance of places which they insinuate, and such like, without Philosophers, Poets, Historians, who haue truly declared them at large? The reason then followeth not,
The

The Prophets and Apostles in laying downe the will of God and grounds of faith, spake nothing but what they receiued immediatly from the Lord; therefore Preachers in further opening of this will, may not bring any truth from writers to expound it, or make it more plaine to the ignorant. Why then are any expositions of commenters alledged? why do we open it by our own discourse, ranging one sentence beyond the very words of the word? but onely because they and we speake that which consenteth with the doctrin of faith? And why is it not as good from Philosophers, Poets and Historians, as from our owne braine, when it suteth with truth of the word, and is according to the analogie of faith.

f Lib 1. contra
Appion.

5. Other reasons kept the Prophets and Apostles from al-
leadging Secular learning to their people, which restraine not
vs Christians. First there were few or no secular writers before
Moses wrote, as witnessed ^f *Iosephus* with others, therefore he
could not cite any. And yet being learned in all the wisdome of
Egypt, see how in his books, especially *Genesis*, Philosophie, A-
stronomie, Geographie, Arithmetike, Historiographie, and the
liberal Arts shew themselves without the axiomes, maxims and
principles wherof, we see commentators cannot fully expound
him. And how then can we deuide that word aright, and search
his scriptures to the bottome, as we are commaunded *Iohn* 5.
without these helps affoorded vs from the Lord? Secondly for
the Prophets, for Christ and his Apostles, to what end should
they haue alleaged any learning of the prophane Gentils to the
Iewes, who hated them extreemely? They abhorred their com-
panie, and would not meddle with them, *Iohn* 4.9. much more
would they detest their doctrine, according to that law, *Deut.* 7.
They thought it pollution to eate of their meate, *Acts* 11.3.
much more to tast of their learning. They thought it pollution
to admit their persons into their Temple, *Acts* 21.28.29. and
made them stand without as strangers, *Luke* 18.13. much lesse
would they admit their doctrine into their hearts, though they
heard it with their eares. And yet *Paul* being taught by *Gama-
liel*, and skilfull in secular learning, thought it fit to cite it to the
Gentiles, who he knew woud receiue and belecue it, which for
the

g *Ioseph. lib. 1.*
contra *Appion.*

the contrary reason he would not do to the Iewes. Wherefore
 sith neither this reason hindreth vs, for God hath giuen vs these
 helpes to explaine and contestate to his word: and seeing we
 learne these heathen authors from our youth, to informe our
 vnderstandings, and reforme our wils, and know them to be
 truth from the Lord, who is the author of al truth, we may more
 lawfully vse them for opening of his word when we find them
 agreeable thereunto.

5. Ob. Yea but *Ieremie* (chap. 14. 14) counts them false Pro-
 phets, who spake any thing which they had not from the Lord,
 but prophesied their owne vision, vanitie, and deceitfulnesse of
 their owne heart. And chap. 23. 21, They prophesied (saith the
 Lord) when I spake not vnto them. But if they had stood in
 my counsel, they would haue declared my words vnto my peo-
 ple, and not haue prophesied the deceit of their owne heart.
 They thinke to cause my people to forget my name by their
 dreames, which they tel euery man to his neighbour. The Pro-
 phet that hath a dreame, let him tell a dreame; and he that hath
 my word, let him speake my word faithfully. What is the chaffe
 to the wheate, saith the Lord? *Ergo* they are false teachers, who
 speake from any but the Lord in his reuealed word.

1. Resp. This place toucheth them most, who in a private spi-
 rit of singularitie, refusing all other mens writings, open and
 preach his word, presumptuously relying wholly on their owne
 iudgement, and so make the Scripture *proprie explicationis*, con-
 demned by the Apostle 2. Pet. 1. 20. It toucheth not them, who
 follow the iudgement of Gods Church, & conduct of that spirit
 which animateth the whole bodie of Christ, the true expositi-
 ons of Fathers, commentators, and grather truth dispersed a-
 mong the heathens, seeing the truth in al these is onely from the
 Lord.

2. *Ieremie* reprocueth them who spake that which was not
 from the Lord: but all truth in secular writers being fro the holy
 Ghost, euen from the Lord, as anone shall be shewed, this place
 rather is for it then against it. He counts them false Prophets,
 because they spake their own vision that was falshood, as he af-
 ter expounds it vers. 26. 27. and mixed their lies with his truth,

as chaffe with wheate; as the auncient and moderne both expound it. And if any preach falshood out of secular writers, this place checketh his teaching: if truth futable to the rule and square of Gods word, he speaketh frō the Lord, who is author of all truth, as in my next answer shall be shewed. Wherefore as the Apostle prophesied of these latter times, that some should so farre giue heed vnto spirits of error, and doctrine of diuels, that they wold command to abstaine from some kind of meates, *1. Tim. 4.* so may I say of them that forbid vs the lawfull vse of prophane writers; which God hath giuen to be receiued with thanksgiuing of them that beleue and know the truth. For as euery creature of God, so euery truth frō God is good, and nothing of it ought to be refused if it be receiued with thanksgiuing, for it is sanctified by the word of God and prayer.

6. *Ob.* Yea but Saint Paul chargeth euery Minister, *μη ἐπιδοδασκαλῶν. 1. Tim. 1. 3.* that he teach none other doctrine, but keepe the patterne of wholesome words which we haue of Saint Paul, *2. Tim. 1. 13.* And if any man speake in the pulpit, let him speake as the words of God, *1. Pet. 4.* Therefore neither may we speake any other thing, nor otherwise, then is in the word, which is to adulterate, and like hucksters, to mingle it with humane deuices. *2. Cor. 4.*

1. *Resp.* By *ἐπιδοδασκαλῶν*, the Apostle meaneth teaching otherwise then agreeth with truth and analogie of faith in the scriptures, as he expounds himselfe, *1. Tim. 6. 3. εἴ τις ἐπιδοδασκαλῶ, καὶ μὴ πρὸς ὀφελείᾳ ὑγιαίνειν λόγους, &c.* If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse: and no secular learning which consenteth not to Gods word, may we bring, I confesse.

2. These places (if they marke them) make most for the vse of secular learning in sermons: for the Apostle forbidding to teach any other doctrine then cōsenteth to Gods word, implieth, that we may bring *ab extrinseco*, whatsoeuer is consonant thereunto. He saith not, If any man preach any other thing then the scripture; but if he preach any other thing, and consenteth not to the doctrine of godlinesse. If he meant, our doctrine should be nought

nought but scripture, why willes he it to consent thereunto? He bids vs keepe the *patterne* of the wholesome word, therefore allowes he to vse whatsoeuer truth is consonant to that pattern. He saith not, Keepe the wholesome word, and speake nothing else, but keepe *κατατύπον*, the patterne, whereto all doctrines must accord. We must vse it as a samplar of truth: how is it a samplar and patterne if we bring nought else but it selfe? Neither saith he: If any speake, let him speake the words of God and nought else, but *sicut loquatur*, let him speake as the words of God, that is, *secundum analogiam fidei*, according to the measure, proportion and analogie of faith in the word, *Rom. 12.*

3. Wherefore the Apostle here alloweth Preachers to bring all truth whatsoeuer agreeth with the word of truth, and consenteth to the doctrine of Christ.

7. Ob. Christ sent me to preach the Gospell, not with *wisdom of words*, least the crosse of Christ should be made of none effect, saith *Paul 1. Cor. 1. 17.* And I brethren when I came to you, came not with excellencie of words, or of wisdom, neither stood my speech and my preaching in the intifing speech of mans wisdom, but in the plaine euidence of the spirit and of power, that your faith should not be in the wisdom of men, but in the power of God, *1. Corin. 2. 1. 4. 5.* Therefore all mans wisdom of secular learning and pleasant eloquence should be abandoned in the lips of the Preacher. And this place is their *Achilles* that kils vs, as they thinke.

1. Resp. *Hic locus placet crassis istis theologis, qui sibi in caelo videntur esse, quod procul absint ab omni eloquentia:* This place indeed (saith *Erasmus*) pleaseth these grosse-pated Diuines, who thinke themselves in heauen because they are farre from all eloquence. *Qui sua ignorantia patrocinantur sentiunt Paulum hic damnaſſe Rhetoricam eloquentiam, exquisita & selecta verba, sermonem mundum & tersum didacticam docendi rationem, humanā sapientiam suā in gradu consistentem:* They who patronage their ignorance saith *Pomeranus* on these words, thinke *Paul* here condemned Rhetorical eloquence, exquisite and choise words, fine and cleanly speech, and humane wisdom of words in it owne measure and degree. *Hoc loco abutuntur nonnulli contra*

h. Schol. in Ierem. op. ad Pammach.

i Proh. loc. 151
eruditio man-
dana nūm in mi-
nistro Euangelij
ferri debeat.

bonas literas, ut barbariem & ruditatem defendant tanquam rem Euangelio congruentem: eruditionem vero & studium politioris sermonis in ministro minimè ferendum esse censent, saith Aretius, discussing this question and answering this place. This place they abuse (say these three learned men) to pratronize their barbarous ignorance and rudenesse in preaching.

Shall I answer them with the auncient Fathers on this point? No, it were in vaine: they are not ashamed to proclaime in Athens and care of all learning, *Nos non curamus quid dicunt Patres*, we care not whatsoever the Fathers say. Wherefore seeing instead of the Fathers they haue children, whom they make Princes in all lands, I will answer them with *Caluin, P. Martyr, Aretius, Hemingius* and *Gualther* on these words.

» To begin with the chiefeft and first. Here two questions arise,
» saith *Caluin* on this place; one, whether *Paul* here condemneth
» wholly the wisdom of words as aduersary to Christ? No, saith
» he, *à ratione valdè dissentaneum est*, It is very dissonant from rea-
» son, that Saint *Paul* should condemne those arts, which is eui-
» dent, are the excellent gifts of God, wherby as with instruments
» men are helped to good vses. The arts, as they are not supersti-
» tious, but containe solide learning: so no doubt they came from
» the holy Ghost, and the profite that commeth by them must be
» ascribed to none but the Lord. This therefore that *Paul* here
» speaketh, must not be taken in *contumeliam artium*, to disgrace the
» arts, as if they were repugnant to pietie. This *Caluin* on the first
» question, that the Apostle speaketh nought in this place against
» the arts and secular learning or wisdom of words in the pulpit.

A second question he proposeth, whether *Paul* meaneth
» there is so perpetuall contrarictie and iarre betweene the do-
»ctrine of the Gospell and eloquence, that they cannot stand to-
» gether, and that the preaching of the Gospell is contaminated,
» *siquis ad eam ornandam eloquentie color adhibeatur*, for the Apo-
» stle saith, the crosse of Christ is made of none effect, if any
» wisdom of words be adioyned. I answer (saith he) we must
» consider to whom *Paul* here spake, namely to the Corinthians,
» whose eares itched with a foolish desire of magniloquence. Be-
» fore other therefore were they to be called back to the humility
» of

of the crosse, that they might learne to embrace nakedly Christ, „
and simply the Gospell without deceit, and therefore came he „
not to them in the wisdom of words. „

But what (saith he) if any now *Paulo nitidius differendo Euan-* „
gely doctrinam eloquentia illustret? by preaching more elegantly „
then Saint *Paul* beautifieth the Gospell with eloquence and „
wisdom of words? is he therefore to be refused, as if he con- „
taminated it, or obscured the glory of Christ? I answer first (saith „
Caluin) *Eloquentiam nihil pugnare cum simplicitate Evangelij,* „
that eloquence is no way against the simplicitie of the Gospell, „
which without disdain not onely yeelds to it, but subiecteth it „
selfe, and like an handmaid serues and waites on her mistresse. „
For as *Austine* speaketh: He who gaue vs *Peter* a fisherman, „
gaue vs also *Cyprian* a Rhetorician, whereby he signifieth that „
both are of God: howsoeuer the one which in dignitie was „
much superior, was destitute of all grace of speech: the other „
who sitteth at his feet, excelled in eloquence. His conclusion „
is, This eloquence therefore is not to be condemned nor aban- „
doned, which aymeth not at this, to hold Christians in the out- „
ward colour of words, that it may inebriate their eares with „
vaine oblectation and delight, but that it may bring vs by „
perswasion to receiue the simplicitie of the Gospell: *Vt denique* „
tanquam praconis officio fungatur, ad comparandam piscatoribus il- „
lis & idiotis audientiam: That like a Cryer it may get those Idi- „
ots and fishermen audience, *qui nihil prater spiritus energiam* „
gratie habent, who haue no grace of speech to perswade, but „
onely the power and efficacie of the spirit. The summe of his „
answer is, that this place is no cloake for the rude and illiterate „
preaching of any, seeing *Paule* speakes nought here against the „
vse of good arts in Sermons, as if they were repugnant to pie- „
tie. 2. That he spake but this to taxe the itching eares of the Co- „
rinthians, who thirsted after nought but eloquence in their prea- „
chers: for which cause he preached to them onely in simplicitie „
of words to bring them backe from that humor. 3. That a Mi- „
nister may lawfully, yea must necessarily *nitidius Paulo differere,* „
preach more eloquently then *Paule*, that his eloquence like a „
cryer or perswader, may allure auditors to the simplicitie of the

Gospell, and get audience to those fishermen and idiots, who haue no grace of perswading, but from the efficacie of the spirit. What should I cite the rest, *Plato est instar omnium* to these men, *Hemmingius* on this place iumpeth with *Caluins* exposition, resolving, that a Preacher may adorne and beautifie the Gospell, *nitidiori sermone Paulo*, with more enticing speech of mans wisdom, with wisdom of words, and a more polished stile then *Saint Paul*. *Licet quidem omni eloquentia gratia illustrare Evangelium*: It is lawfull (saith he) to illustrate and garnish the Gospell with al grace of eloquence, so that men be not made drunk with vaine delight of words. And in fine he aduiseeth vs in what part of our Sermon we should vse it, *præstat*, it is best to vse plainnesse and simplicitie in teaching, grandiloquence and eloquence in exhorting and confuting.

Peter Martyr agreeing with both their expositions, gives two good lessons, one to learned Preachers, that although in preaching the Gospell they be decked with these good arts, yet they trust not in them. Another to illiterate and rude speakers: *Neque prætextu sermonis impolitioris diuinarum Scripturarum committere debent Ecclesiastici homines, ut de industria putide loquantur*. Ministers and Ecclesiasticall men must not of purpose speake rudely vnder this pretence, that the Scriptures stile is not so eloquent.

Gualther is of the same iudgement on this place, and *Aretius* in his cited Problemes answereth this place so largely, that I cannot cite him.

The reasons why the Apostles vsed not, nor needed eloquence, and why for vs it is more necessarie, are these out of *P. Martyr*. First, perfect Rhetoricke was so rare a thing, (as *Tully* prescribed an Orator, that none could attaine,) that Christ at first publishing of his Gospell chose not so rare, hard and laborious a meanes, because he had need of many who could not easily be found, and when afterward they came, he refused them not, saith *Chrysostome*.

2 It had bene suspicious, to haue perswaded this new doctrine (as it seemed) by wisdom of words, enticing speech of Orators, Philosophers, Poets, and coloured eloquence, lest the

the hearers should report, they were allured by enticing speech to beleue it, and not forced by the spirit: but we knowing it to be true, and beleuing it to be of God, want onely eloquent preaching it to perswade vs obedience, and to allure vs to follow it in our liues, which cannot be effected without grace of speech, and power from aboue, as ^k *Origen* obserues.

k Nequaquam per se factu ualeat quod dicitur, (cui de se sic uerum sit & fide dignissimum) ut humanae animae queat insinuare, nisi diuinitas uirum decens accesserit, & dictu gratia afflorescat, quae uirque nec sine Deo hu traditur qui ad altorum profectum loquantur. Lib. 6. contr Celsum l. Lib. 2 de rat. concion.

3 The spirit wherewith they were inspired, was more powerfull in them, then it is in vs: *Paul* spake in the euidence of the spirit, 1. *Cor.* 2. and therefore as ^l *Erasmus* well obserueth: *Quoniam non omnibus, forte etiam nullis ea donorum ubertas obtingit à spiritu quae Apostolis, nulla fuerit impietas quod donis illius diminutum est, supplere disciplinarum adminiculis.* Seeing few or none haue that power and gifts of the spirit that the Apostles had, it is not amisse to supply that defect with eloquence and the arts.

4 God gaue them power to worke miracles, and when they preached the Lord wrought with them, and confirmed and perswaded their word with signes that followed, *Mark.* 16. 20. God himselfe bare witness to their preaching both with signes and wonders, and with diuerse miracles and gifts of the holy Ghost according to his owne will, *Heb.* 2. 4. And therefore needed they not in eloquence, because their preaching was with power of doing miracles, 1. *Cor.* 2. as *Theophilact* and *Chrysostom* obserue. Which power to perswade seeing we want, with those other extraordinarie gifts, 1. *Cor.* 1. 2. *Maiores discendi uiribus opus est,* saith ^m *Austine*, *Et quaecunque ualuit ad commouendos animos sunt necessaria.*

m Lib. 4. de doc. Christi. cap. 40.

5 It was meet, rude and illiterate men should first plant the Gospell, a new and strange doctrine to the Iewes, that such weake things confounding the mightie, and foolish things the wise, it might appeare to be the finger of God, and worke of his hands: and therefore was it so maruellous in their eyes, as we see, *Act.* 2. 7. *Act.* 4. 13. But for vs, *id explodendum est,* (saith *Peter Martyr*) *quod multi falso arbitrantur:* They are to be hissed at who falsly thinke, that *Paul* or the Gospell doth tollere *aut debilitare*, either take away or lessen this wisdom of the world. It is not condemned of the Apostle, but in that the false

n Commens. in 1. Cor. 2. 6.

Apo-

„ Apostles somingled it with religion, that they left Christ, troubled the Church with scisme, *eig, primas darent & summam iudiciij de pietate*, and preferred it before the doctrine of the Gospell, making it the chiefeſt Iudge and Vmpier in matters of faith, which none in this Church doth, I am ſure. The ſumme of his answer is, that although Christ for good reasons vsed not then this externall eloquence in first planting the Gospell, yet refuseth he it not when it commeth, as we ſce in all ages. For
 o Homil. 3. in 1. Cor. 1.
 as o Chrysostome well noteth on this place which they vrge, He who at first needed not learned men, if afterward he tooke them to preach, it was *quoniam noluit ullam facere differentiam*, because he would not make any difference of either, and afterward when they came he refused them not.

Secondly, whereas they pleade, the impolished and rude stile of the Scripture for a cloake of their homely, if not barbarous speaking; they build vpon a false ground. It is not so naked as they thinke, nor so incult as their manner of teaching. It appeareth, (saith P Origen) *Scripturam diuinam, non (ut plurimis videtur) inerudito & agresti sermone compositam esse, sed secundum disciplinam diuinae eruditionis aptatam*. No, saith a Augustine, (though he confesseth, at first he was offended with the simple stile of the Scripture) from his owne knowledge and experimentall reading: *Vbi eos intelligo, non solum nihil eis sapientius, verumetiam nihil eloquentius mihi videri potest, & audeo dicere, omnes, qui recte intelligunt quod illi loquuntur, possem quidem si vacaret, omnes virtutes & ornamenta eloquentiae ostendere in Scripturis*. And in the next Chapter, he sheweth by many examples, how euen in the Apostles writings (which in the iudgement of all men come farre short of the Prophets in this point) eloquence is a perpetuall companion of wisdom. For prooffe whereof, he referreth vs to the first Chapter to the Romaines, ver. 3. 4. 5. to the whole eighth Chapter, which is a whole chapter of Tropes and Figures: as also to 2. Corin. 11. 16. to the end. And though we say not (saith he) this Apostle followed the precepts of eloquence, yet deny we not, that eloquence followed his wisdom as a maide on her mistresse. *Comes sapientiae, dux eloquentiae*, eloquence was a companion of his wisdom,

p Homil. 15 in Gen. 45. & 46.

q Lib. 4. de doc. Christi. cap. 6.
 r Lib. 3. confes. cap. 5.

s Cap. 7. lib. 4. de doct. Christi.

dome, and his wisdom a guide to his eloquence: *Illam sequens, istam precedens, & sequentem non respiciens*. No, the Scripture is generally most eloquent in the structure, in the text and web, and no lesse elegant in the style and phrase of words. For the structure of it, ¹ *Illyricus* sheweth, all figures, tropes, and schemes of Orators and prophane Rhetoricians to be in greater abundance in Scripture, then in any secular Writer whatsoever. Yea he auoucheth from his owne reading, that he finds it as eloquent in style, as most elegant Poets and secular Authors that euer wrote, and doth equalize it in eloquence of forme or frame and in elegancie of style with *Homer*, *Pindarus*, or any other, as by manifold collation he doth exemplifie and shew: let any man reade his first Tract *De stylo sacr. literarum*, and trust his owne eyes.

¹ Tract. 4. de Trop. & schem. sacr. liter.

² *Hyperius* finds no lesse, *Omnes veneres, lepores, lauticias sermonis, numerosam compositionem, vocum harmoniam, & uniuersum apparatus, qui ex dicendi differendiq; artibus peti solet, in sacris literis densim confertissime* (testem habeo *Ieronimum*) licet inuenire: especially in the originall tongue wherein they spake or wrote. For though these penmen of the diuine bookes, saith ³ *Ambrose*, wrote not according to art, but grace aboue art, yet they who first wrote of art, found it first in them, and tooke their precepts and rules of Rhetoricke and Oratorie out of them.

² Lib. 1. de var. stud. Theolog. cap. 9.

³ Lib. 8. Epist. 63. Epist.

Rupertus, by many instances out of it sheweth, that all kind and parts of Rhetoricke are fully contained in the Sermons of the Prophets and Apostles, which because he so largely declareth, I referre thee vnto him, or vnto Saint *Austin*, lib. 4. de doct. *Christiana*, where learnedly and largely he proueth this point. Wherefore we plainly see, that although the mistresse Theologie like the Kings daughter, be all glorious within, in her matter, in spirit, and sense: yet is her raiment also of needle worke: and the other arts, the virgins that be her fellowes and followers, and haue decked her, may beare her company, and be brought into the kings pallace and house of God.

Paulinus indeed, as ⁴ *Ierome* relateth, was offended with the simplicitie of the Scripture, & *quasi uilitate uerborum*, and with

⁴ Epist. ad Paulin.

the baseness of their style. But who so readeth them in their owne tongues, shall find them, as most eloquent in the forme and frame of speech, shadowing out things by all rhetorical Tropes, exornations, parables, allusions, figures, and similies in all places: so no lesse elegant and polished in their style. Take but instance in the most elegant Prophet for Hebrew in the old, and most eloquent Apostle for Greeke in the new Testament, and iudge of *Hercules* by his foote.

Epist. ad Paul.
Lam & Euseb.
in translat. Esai.

Esaias in sermone suo disertus est, saith ² *Ierome*, who translated, expounded, and read him better then any of vs do: and he giues the reason: *Quippe vir nobilis & urbana eloquentia, nec habens quicquam in eloquio rusticitatis admixtum.* The sermons of *Esay* in his owne idiome and tongue are most eloquent saith

a Praefat. in Esa.

² *Bullinger*, who read him, and preached on euery verse in his Prophesie: *Neque ipsius, vel Demosthenis, aut Ciceronis orationes cum ijs conferende.* See chap. 5. 7. how with *Salomon* he sought

b Lib. 2. in Esa.

5. 7.

out prettie and pleasant words, he looked for *Mispah*, and behold *Mispach*: for *Zedecah*, and behold *Zenakah*. These delightfull words he affected, *ut mutando literam unam in his, elegantem structuram sonumq. verborum redderet*, saith S. ^b *Ierome*. But behold him especially chap. 24. describing the wickednesse of the people with a grieuous expostulation, how it aboundeth with figures and tropes, *Anaphoris, homoteleutis, Antonomafys, Metaphoris, Gradationibus, & Comparationibus patheticis*, as *lumi* obserueth: see in what pathetical eloquence & elegancy of words, vers. 16. he exclaimeth *וְהָיָה כִּי יִשְׁמַע הָעָם וְיִשְׁמְרוּ* and deciphering their ruine, he compareth it to an hunting, ver. 17. where is first, *feare*: secondly the *pit*: a snare to catch them as a prey. And marke his words, *Pachad, pachath, pach*; on which words *Musculus* auoucheth, *habet hic vates concinnitatem quandam vocum*, this Prophet hath a certaine concinnitie of words, which not easily anie can translate; adding, *appareet illum fructu fuisse concinnandis vocibus deditum*, it appeareth he was giuen to the studie of elegancie of words; and he rhetorically runneth on these three againe, verse 18. 19.

Iudge by this place of the rest: and let anie man giue me a reason why *Esay* should write and speake a more polished and fine

fine stile then *Amos*, who is *imperitus sermone*, as *Ierome* noteth, but because he was of the bloud royall, and brought vp at the Court, where the idiomie was more elegant and pure; and *Amos* a rude and rurall heardman, called from the sheepfold to preach, and God vsed both their styles and manner of speaking as naturally they were endued. And why may he not vse his ministry who hath a more learned tongue, as his who speaketh more incultly?

e Praefat. in A. mo.

Come from *Esay* the most eloquent Prophet for the Hebrue in the old, to *Paule* the most elegant Apostle, for the Greeke, in the new Testament. See what pleasant words he affecteth, *Rom.* 1.20. where he calleth the Gentiles full *ἀδύνα, κακία, πορεία, πορεία, φθόνος, ἀσυνήτης, ἀσυνήτης, &c.* On which wordes euen *Piscator* could not but confesse, *Paulum istorum verborum paronomasia delectatum fuisse*, that *Paule* was euen delighted with this Paronomasie and likenesse of words. So againe *Rom.* 12.3. *μὴ ὑπερφρονεῖν παρ' ὃ δει φρονεῖν, ἀλλὰ φρονεῖν οἷς τὸ σωφρονεῖν.* This elegancie of words we find in *S. Paul*, whose rude stile (as they call it) they pretend for barbarous rusticitie. *Qui socordes & ignani sunt, prae texunt Pauli (ut vocant) imperitiam, nè scilicet ab eis requiratur doctrina:* they that are slouthfull and sluts, pretend the vnskilfulnesse of *Paule* (as they call it) namely least learning should be required of them, saith *Illyricus*. But indeed as he was more learned in humane learning then they all, so shall they that search, find, that he was more perswading & eloquent then they all. He, who presently vpon his conuersion, confounded so many learned Iewes, *Act.* 9. He whom the men of *Lystra* for his eloquence called *Mercurie*, and would haue sacrificed vnto him, crying out, Gods are come downe to vs in the likenesse of men, *Act.* 14. He, that confuted not onely most learned and eloquent men, but of those euen Philosophers, nor those common, but them of *Athens*, and of those the *Stoickes*, who were *nati disputationibus*, as one noteth, *Act.* 17. He, that continued his preaching till midnight, and that to so many auditors, that some were faine to sit in windowes, *Act.* 20. *qui fieri poterat*, how could it be (saith *Illyricus*) that he could keepe his auditors so long, *qui tam barbarè vet ineptè diceret ut isti confun-*

d. Clauall. pars. tract. 5. de stylo sac. lit.

gunt, that preached so barbarously and fillily, as these men faine and imagine? For although he modestly suppose, as the false Apostles objected, that he was rude in speaking, 1. Cor. 11. 6. yet was it but in respect of his weake voice, as after he confesseth, not in respect of his Epistles & style; which was vehement and strong, 2. Cor. 10. 10. *Neque patrocinatur hoc linguarum & artium osoribus*, saith ^o *Gualther*, though he had not bene so. But now euen his Epistles witnesse, saith ^t *Piscator*, that this Apostle was endued with a certaine natural or rather supernatural eloquence, though purposely he abstained *a pigmentis illis fucata rhetorica*: therefore ⁸ *Ierome* termes him *flumen eloquentia Christiana*, the riuer of Christian eloquence: for else *Festus* on the bench (saith ^h he) wold neuer haue said *ad imperitum* to an vnskillfull babler, Thou art mad *Paul*, much learning hath made thee mad. And hence it was one of the three wishes of ⁱ *S. Austine*, *ut Paulum in ore vidisset*, that he had but once scene and heard *Paul* preaching with his mouth.

And because I am fallen into the point of eloquently preaching, let me further acquaint you with the iudgement of the ancient and late writers in this matter. ^k *S. Austine* speaks excellently to euery Minister, of this thing: If as a Doctor he will conuince gainesayers (saith he) he must vse reasons and probation of truth: but if as a Pastor he exhort with wholesome doctrine, to do that truth which they know, *maioribus discendi viribus opus est*, he must vse greater force of perswasion then this, *ibi obsecrationes & imprecationes, concertationes & coerciones, & quaecunque alia valent ad commonendos animos sunt necessaria*, as I shewed before. And wheras (saith he *Cap. 5.*) some do it bluntly, *isfanoredly*, and coldly, others acutè, ornate, vehementer, wittily, eloquently, and vehemently: he that will more profite his auditors, must not onely speake *sapienter sed eloquenter*, wisely, but eloquently also, because ^m wisdome without eloquence profiteth litle (as out of ⁿ *Tully* he obserueth) vnlesse he could be inspired with the spirit, and haue the power thereof in his preaching in such measure as had the Apostles, and also worke miracles to confirme and perswade his doctrine the more. And therefore addeth he a definition of right Preachers, *Sunt ergo Ecclesia-*

^o Homil. 82. in 2.
Cor. 11. 6.

^f In 1. Cor. 11. 6.

^g Epist. ad Pam-
mach.

^h Apolog. aduer.
Russ.

ⁱ Piscat. in 1.
Cor. 11. 6.

^k Lib. 4. de doct.
Christ. cap. 4.

^m Sapiencia sine
eloquentia parum
prodesse.
ⁿ Lib. 1. de In-
uenc.

Ecclesiastici viri, &c. therefore they are right Church-men and Preachers, *Qui divina eloquia non solum sapienter sed etiam eloquenter tractauerunt*, who handle and teach the Scriptures not wisely onely, but eloquently also; and they profit and do most good to their people. He spake by experience, being conuer-
 ted by the eloquence of Saint *Ambrose*, as both do confesse.

*o. Ambro. ser. 92.
de bapt. August.
August. lib. 6.
Confess. ca. 13. 14
p. Commens. in
Jou. 3.*

Quid valeat apud homines seculi eloquentia & sapientia secularis, saith Saint *Plerome*, *Demosthenes*, *Tully*, *Plato*, *Xenophon*, *Theophrastus*, *Aristotle*, and other Orators and Philosophers do witnesse, who are counted (as it were) the Kings of mens minds; and their precepts, not as the precepts of men, but of God. As the Scriptures style (saith *Illyricus*) in teaching is oft low and meane, and in perswading and preaching for most part *grandis, sublimis aut magniloquus*, high, loftie and great: so a low and humble style is fitter for expounding, especially in the schoole: *Contra, grandis magis conuenit ostentationi dicentis, oblationi auditorum, & commotioni ac persuasioni, praesertim rudioris turbae, ideoq; in concionibus forensibus adhibetur: Ea enim non tam simplici rei veritate, quam ingenti quadam vi ac impetu orationis impellitur ac protruditur.* Contrariwise, a loftie style is fittest to grace the speaker, to delight the hearer, to moue and perswade especially the rude people in our popular sermons, who are more led, moued and perswaded with force and eloquence of speech, then with bare and naked truth of things. And therefore saith *Augustine*, *Figurate locutiones sacra scriptura suauis & iucundius nos afficiunt, quam si eadem sententia planis verbis diceretur*, because (as *Aristotle* noteth) vsuall things bring wearisomnes, and noueltie delight.

*q. Tract. 5. de stylo
fac. lib.*

*Lib. 2. de doct.
Christ. cap. 6.*

*In Rhetoric.
Quia vsitata sunt
studium, novitas
autem voluptatem
affert.*

Erasmus lib. 3. de rat. concion. giues the like aduice to euery Preacher, *Prorsus id agendum est Ecclesiastae, ut aliqua voluptate detineat auditores*, and moderates it full well, *sed danda est opera ut delectatio comitetur utilitatem non accersita.* This was the practise of the Prophets, of Christ, of his Apostles in their sermons to the people, of the ancient Fathers in their homilies, specially *Origen*, *Basil*, *Nazianzene* and *Chrysostome*; in our times of moderne Preachers; of them all saith *Illyricus*, and so euery Preacher addeth he, *In populari tractatione ea omnia operose congerit*

*Tract. 3. de rat.
cognosc. script.*

qua ad mouendos affectus conducere arbitratur: nihil omittit quod modo ad persuadendum, inculcandumq; animis vim habet: neque illa praterit quae orationem illustrant, ac diuitem speciosamq; reddunt. For what? Plato said well of humane, I may as truly of deuine Orators, Sine motu affectuum inania sunt omnia, as the Schoole-masters of Rhetoricke haue declared. And this is the end of eloquence, saith *Austine*, vt eloquentia ipsa deleat, non est propter seipsum usurpandum sed vt rebus quae vtiliter honesteq; dicunt, &c. aliquantò promptius ex ipsa deleatione elocutionis accedat, vel tenacius adhereat assensus. To teach truth in a Sermon is little or nothing, who cannot do it? But to perswade the will to obey it, or lead the affections and the thoughts captiue to Christ, this is all and some, and the right part of a Preacher, as of humane matters. Rhetoricians haue obserued.

u In Phaedro & Gorgia.

x Cicer. lib. 2. de Orat. Quintil. lib. 6. cap. 3.

y Lib. 4. de doct. Chrys. cap. 35.

z Fulgi est loqui oratoris dicere.

Cicer.

Docere res facili

est & quam quis

que tantum non

ineptissima men

tu prestare po

test? Conculere

autem affectibus

audientem, & in

quemcumque vo

lu animi habiti

transformare,

allucere item au

diendi voluptate

& tenere suspen

sionem, nisi sum

mu, & maiori

quodam musarū,

afflatu instin

ctus contigit in

genijs aut Ry

dolph. Agrac. lib.

ad amatoria. ca. 1.

Res optimas ver

bu pessima non

tam explicant,

quam implicant,

vnde & illi con

temuntur ab

auditoribus, ait

Sob ibid.

u Lib. 1. Rhetori.

Eusebi. cap. 1.

Can. 5.

Sohnius lib. 2. de verbo Dei, cap. de ornata Ecclesiastica interpre tat. saith, a Preacher may, yea must vse eloquence, and decking of his speech, yet not with any meretricious attire: Neque enim doctrina Christi aspernatur cultum orationis, &c. neither the Apostle *1. Cor. 1.* condemneth all garnishing of speech saith he, nor all inticing words, nor all eloquence, sed humanam, & fucosam, ac loquacem Sophistarum, & fastuosam sapientiam, and draweth men from the simplicitie of the crosse of Christ; for the Scripture it selfe, though it be pure and simple, yet is it learned, and stuffed with figures and tropes, Itaque ornate exponet concionator, therefore (saith he) must a Preacher handle it eloquently and finely. And the better to do this, he counselleth him to propose to himselfe for imitation both the auncient Fathers, especially *Basill, Athanasius, Chrysostome, Nazianzene, Austine*, with others, and the recent Preachers who are most elegant in style, and to reade authors who write pure and elegant language in that tongue wherein he must preach. For conclusion, he vtterly condemnes them, qui omnem curam abijciunt puritatis & elegantia, and spoile good matter with euill words, which makes them to be contemned of their hearers.

Keckerman, a late writer and man of yesterday indeed, but of some count (I know) with these men, because they cite him in Schoole and pulpit, when the auncient Fathers cannot obtaine

so much at their hands; he saith, our inuention in sermons to the people, must be bent to moue the affections, especially it must breede admiration, and therefore be farre from those things which are vsuall and common, and which euery rude ideot and lay-man could inuent. I wish they consider and thinke on this, who say no more on a text then many artisans and women could do. And he shewes the good effect of such preaching. *Et certè ipse sensus & experientia testatur, ingratos esse illos concionatores, qui affectum aliquem moturi, nimis humilia & frigida eligunt, aut eiusmodi, quæ cum audiunt auditores semper secum cogitant, Eadem & tu potuisses hoc loco dicere.* Is it not a fine manner of teaching? Is it not fine handling of a text for a scholler that hath spent so much time in learning, and so much cost in studie and books, when euery Tailer, Cobler or other artisan can say with himselfe, Thou couldst say so much on this text? He shewes the effect (I say) of such Preachers, *unde fit ut auditoribus vel plane tandem deferantur, vel pro affectibus somniū concilient,* either they moue the affections of dislike or of sleepe.

I speake not this to condemne plaine and simple manner of teaching as vtterly vnfruitful; for Goates haire was seruiceable to the tabernacle, though not so much as the gold. I know a simple man in ^b *Ruffinus* conuerted a subtile Philosopher, whom all the learned Priests could not conuince, as himselfe * confessed vnto them. But should *Sauls* armor euer after be refused in war, because *Dauid* with a sling and five stones once miraculously overcame *Goliath*? Should *Rams* neuer after be pushed against walles, and the mightie weapons of our warfare neuer ysed to cast downe strong holds, because *Rammes* hornes once miraculously threw downe the walles of *Iericho*?

I know, eloquent Preachers sometime do not profite, when simple and plaine teachers do some good, as ^c *Origen* obserued: but doth it therfore follow, the wise and mightie things of God preuaile not more with his people, because now and then he calleth weake and foolish things sometime to confound the wise, and sheweth his power in their weaknesse? Are not the

sunt inuicem sed suauitate quadam & delectatione solo auribus capta discedunt: sæpe autem viros non magis eloquentia, nec compositio in sermone studens, verba simplicioribus & incompositis multis in facilius ad suum conuertere superbos inclinare ad humilitatem, peccantium stimulum conuersione infigere.

Pro-

Imprimis aliter rationem adhibere, & adhibere parere, & adhibere abesse longius ab illis quæ prout sunt, & quæ tamen etiam plebei alicui & rudis in mentem venire possint.

b Lib. 1. Eccles. dist. cap. 3. v. de Sermone lib. 1. cap. 17.

** Audite & erudituri, donec verbum meum res gesta est verba & verbum oppositum, & quæ dicuntur dicendi arte subverti, ubi vero pro verba virtutis profectus ex ore dicentis, non potuerunt resistere verba virtutis, nec homo potuit aduersari Deo.*

c Lib. 9 in Rom. 2. Ex rebus ipsis sæpe compertum est, nonnullos eloquentes & a multis viros, non solum in sermone, sed & in sensibus præpotentes cum multis in Ecclesia dixerunt: Ingenientem illud applausum acceperunt, neminem tamen auditorum ex his quæ dicta sunt, condigne accipere, nec proficere ad suum, nec ad amorem dei ex recordatione eorum quæ dicta

d Lib. 4 de Doct.
 Christi. cap. 28.
 e Ang. lib. de ca-
 ach. und. propo-
 nenda sunt verba
 sensu, ut pro-
 ponitur animus
 corpori: ex quo
 fit, ut male debe-
 ant homines pre-
 dicationes quam
 dissonas inue-
 nire sermones.
 f Hora. art. Poet.
 g Proem in Gal.
 3. ad Paul. &
 Euseb.
 Jam in Eccle. ista
 queruntur omni-
 bus Apostolorum
 simplicitate &
 puritate verborum
 quasi ad Athe-
 nam, & ad audi-
 toria conveniunt,
 ut Paulus circū-
 stantiam susci-
 dentur: ut oratio
 Rhetorica artu-
 fucata mendacio
 quasi quædam mo-
 rotracula proce-
 dat in publicum:
 non tam cruda
 populos, quam su-
 mori populi qua-
 situra: & in mo-
 dum placere &
 alia dicit & cano-
 ni. sensu demul-
 ceat audientium
 ut veritas pro-
 pheta Ezechiel
 nostris temporibus
 possint aptari, di-
 cente Domino ad
 eum, & fallam ei
 ut quasi vox co-
 thara suam co-
 nentem, & bene co-
 posuam, & auditis
 ea & nō faciatis.
 h 1. Cor. 4. 20.
 i Hof. 5. 6.
 k Ex verbo se-
 quentibus in co-
 dem vers.

Prophets often and more likely to convert, because *Balaams* asse-
 once auerted the Prophet from his euill purpose? Wherefore I
 may safely resolue with *Austine*, he profiteth his hearers some-
 time that speaketh plainly and wisely; but he more, who spea-
 keth wisely and eloquently to perswade his better: both may do
 well, but as the Apostle spake in another case, the later (in mine
 opinion) doth better.

Neither speake I this in allowance of them whose tongues
 sing nothing but *Placentia*, and strine to please men, as the Apo-
 ble speakes, in whose person *Chrysostome* homil. 30 in *Act. 14.*
 lamentably complaineth, *Nos flosculos verborum, & compositionē*
& harmoniam curiosius sectamur, ut canamus, non ut proficiamus; ut
simus in admiratione, non ut doceamus; ut oblectemur, non ut com-
pungamur; ut plausu & laudibus obtentis abeamus, non ut mores
componamus: No, nothing lesse. *Nec doctor verbis seruiat, sed*
verba doctori, saith *Austine*, a Preacher should not seeke matter
 for his words, but words for his matter. But as *Fabius* said
 wisely, *Curam verborum, rerum volo esse sollicitudinem*, he may
 and must with *Salomon* the Preacher seeke out, as an vpright
 writing, so pleasant words for his people, *Eccles. 12. 10.* as Christ
 had not onely *verbum gratia*, but *gratiam verbi* in his mouth.
 He must preferre matter to words, saith that *Father*, as the
 soule is regarded before the bodie; whereupon men should la-
 bour to find out more wise then more learned speeches: care for
 the one, and carke for the other,

Verbaq; premissam rem non innuita sequuntur, saith the *Poet*,
 and the words will follow matter, as the shadow accompanieth
 the bodie. I hope I neede not complaine of our Preachers, as
S. 8. Ierome did of some in his dayes, who were, as *Plutarch* spea-
 keth of the Nightingale, that had a good voice and a small bo-
 die, *Vox, præterea nihil*. If any do, I say with the *Apostle*, The
 kingdome of God is not in word, but in power: as God in the
 law desired mercy & not sacrifice, that is, rather then sacrifice.
 Yea I tell them with *Origen*, comparatiuely speaking on those
 words, *Mat. 23.* Woe to you, ye make cleane the ytter side of the
 cup, when within it is foule, *Admonemur ut non curam habeamus*
sermonum vel narrationum quæ foris sunt, sed quæ ab intus sunt:

non verbis neque compositionibus eorum ornatis, quia non est regnum Dei in sermone sed in virtute. Et puta, qui studet compositiū proferre sermonem, magis quā salutaris sensu repletum, calix narrationis eius à foris mundatus est, ab intus autem sordibus vanitatibusq̃, repletus, Paulus erat sermone rudis non scientia. Item qui pandens verbum aut aliquam legis scripturam, compositionibus eius exterioribus magis quā interioribus & salutaribus sensibus delectatur, calicem vel parapsidem diligit à foris mundatum, ab intus autem sordidum.

I wish them, as ^kJerome speaks of the learned Grecians, to lop the luxuriant branches, that their vine may become more fruitful vnto others. Onely my complaint is, with *Ludonius*¹ *Vines*, complaining of this very defect, that whereas Princes at the receipt of Christian religion permitted that Priests should speake to the people of sacred and diuine things, our sermons haue succeeded those auncient orators, dissimilimo successu, with most vnlike successe: *Nam quanto illis superiores sumus rebus, tanto in persuadendi sententijs, argumentis, dispositione, actione & partibus omnibus eloquentie illis sumus inferiores*: how much we haue cause to be more materiall then they, by so much are we inferiour to them in vsing sentences, reasons, methode, action, and all parts of eloquence to perswade, which is the chiefeest part of an Orator both humane and diuine. And indeede seeing as ^mJerome

^k Epist. ad Romanos. *Epist. ad Romanos. Monach. Luxuriantes flagellu vineas, salsibus reprimet, ut eloquentia torcularia, non verborum pampini sed sensu quasi uuarum exprossionibus redimant.*

^l *De caus. corrupti Rhetor.*

^m *Ep. ad Paulin. de inst. Monach.*

noteth, each imitator proposeth to himselfe the best in euey trade to be followed, as the valiant Romanes their *Camillos*, *Fabricios*, and either *Scipio*: Philosophers, *Pythagoras*, *Socrates*, *Plato* and *Aristotle*: Poets, *Homer*, *Virgil*, *Menander* and *Terence*: Historians, *Thucydides*, *Salust*, *Herodotus* and *Linie*: Orators, *Lisias*, the *Gracchi*, *Demosthenes* and *Tully*: Painters, their *Praxitiles* and *Apelles*, and so in the rest: why should not much more we for Gods cause and his Churches, propose to our selues (as I shewed *Sohnius* aduiseeth) *Basill*, *Athanasius*, *Chrysostome*, *Nazianzenes*, *Austine*, and the rest of the auncient Fathers, who were all these, euen most stout and valiant souldiers, yea captaines of Christ, most learned and profound Christian Philosophers, most sweet and diuine Poets, most faithful and true historians in heavenly things, & in their sermons painted out Christs passion so liuely, as if he had bin now crucified before our eyes, as *Paul*

did before the Galatians?

Neither speake I this to patronize them, whose Corinthian-like itching eares are so tied to the tongue of golden mouthes, that in faction each followeth their affected, with that voice of scisme, 1. *Cor.* 3. I am *Pauls*, and I am *Apolloes*, and I am *Cephas*, and I am *Christs*; I like this man for vtterance, I this for learning, I this for methode, &c. *Ezekiel* found such itching eares, chap. 33. 32. Loe (saith God) thou art vnto them as a pleasant and loue song, of one that hath a pleasant voice, and can sing well; for they heare thy words, but they do them not. Saint *Paul* foretold them in these latter times, 2. *Tim.* 4. 3. The time (saith he) will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their lustes get them an heape of teachers, and shall turne their eares from the truth, and shall be giuen vnto fables.ⁿ *Chrysostome* found such among his auditors, and reprooued them, *Vos non queritis audire sermonem qui compungere possit, sed qui oblectet, & tinnulo strepitu, & verborum compositione quasi citharados, & cantores audientes*: and when teachers meet with such hearers, they should with *S. Paul* abstaine to come to them with excellencie of words, neither should their preaching then consist in the intising speech of mans wisdom, but in the plaine euidence of the spirit, to purge their bad humor with hunger and meane fare, and giue them a litle portion of hony whereon they surfet. But this is it I say with Saint *Austine*, He profiteth his hearers the most, *Qui sapienter & eloquenter diuina eloquia tractat*, who handleth a text both wisely and eloquently also: and wise matter serued in ineloquent words, is (as eloquently speaketh the wise man) like apples of gold in dishes of siluer. Though *Salomon* forbid too much eating of honey, yet was some commaunded to be vsed, and season the sacrifice in the law. *Est veluti quoddam condimentum cibo permixtum*, saith *Clemens Alexandrinus*, It is as sauce to the meate, procuring appetite in him who cannot tast the good word of God, and relish the things of the spirit, 1. *Cor.* 2. And vnles our speech be thus powdered with salt, it will tast no more in their eare, then the white of an egge in their mouth, as *Iob* speaketh, seeing the eare trieth words as the mouth tasteth meate.

ⁿ *Loco citato.*

o *Lib. 1. Strom.*

meate. Entising words (saith *P Basil*) and secular wisdom, are like faire leaues that grow by the fruit, & make it more pleasant and delightfome. Wherefore when we find truth in any writer sacred or prophane, when we go to *Ephrata*, and find it in the wood, we may hew timber out of the thicke trees, and bring it to an excellent worke, though these men breake downe all the carued worke thereof with axes and hammers. I say they *qui prodesse volunt & delectare*, delight that they may profite, and mingle both together, in mine opinion do best. This sawce in Saint *Ambrose* made Saint *Austine*, as he^r confesseth, tast the good word of God, and better relish the things of the spirit. I went onely to heare his eloquence (saith he) and was delighted with the sweetnesse of his words, *Cum cum non satagerem discere que dicebat, sed tantum quemadmodum dicebat ea audire, veniebat in animum meum simul cum verbis que diligebam, res etiam quas negligebam. Et dum cor aperirem ad excipiendum quam disertè diceret, pariter & intrabat quam verè diceret.* This is it, the baite that taketh the fish with the hooke of truth in the net of the Gospell. This is it (saith *Caluin*) that must *comparare piscatoribus & idiotis illis audientiam*. And surely these disciples of fishermen, as Saint *Ierome* noted of such who bragged so, and held grosse rusticitie for the onely sanctitie, as if they were therefore holy because they knew nothing, if they fish with a bare hooke of truth, seeing with the Apostles they haue not such efficacie and power of the spirit, nor worke miracles to perswade their plaine doctrine, as those fisher-men and fishers of men did, like *Peter* in his other kind of fishing, *Luk. 5.* they may labor all night and perchance take nothing.

q Omne sulus
punctu qui mis-
cuis vult dulcis.
Lib. 6. confess.
cap. 13.

Cap. 14.

t Epist. ad Mar-
cellam.
Crassam illi ru-
sticitatem solum
pro sanctitatem
habens.

Wherefore to conclude this point, seeing the Scripture is most eloquent in the forme, in the text and web of the word, and most elegant in the threed and phraze of words, as by some examples of *Esay* and *S. Paule*, and by manie testimonies of *Ierome*, *Austine*, *Rupertus*, *Ambrose*, *Musculus*, *Erasmus*, *Illyricus*, and *Hyperius*, who read them more thoroughly then the men that say thus, this pretext cannot patronage their rude manner of teaching, *qui tum sibi videntur Apostolis proximi, si quam spurcissime loquantur*, as *Erasmus* speaketh of such fishermen

u Schol. in Ierem.
ep. ad Emstoch.

at Lib. 2. de rat.
Stu. Theol. c. 38.

y Comments in 1.
Cor. 1. 17.

z Lib. 1. de rat.
concione.

a Erasmi in vit.
Iero.

b Cap. 49. in
his tract of the
ministerie.

rather then fishers of men. I confesse indeed with^x Hyperius, the holy Ghost, if he list, needed not this artificiall polishing of his truth, but our naturall imbecillitie is such, that by no other ordinarie meanes it can be drawne to embrace it. And though S. Paule came not to the Corinthians with wisdom of words, because thirsting after eloquence onely, and leauing Christ, he would diet them for their surfet, and purge them of this humor, to make them relish better the things of the spirit: yet in the iudgement of Calvin, Gualther, Hemingius, Martyr and Aretius, a Preacher may and must *nitidius Paulo differere ad comparandam piscatoribus illis & idiotis audientiam, qui nihil prater spiritus energiam, gratia habent.* Wherefore let them, who plucke out the tongue of the learned, as Fulvia, Anthoine his wife cut out the tongue of Tully, and like Heli his sonnes indeed sluts, slubber vp the sacrifice so, that they cause Gods people loath the oblation of the Lord, let them heare y Pomeranus his censure of their rude teaching. *Neque laude digni erunt stupidi quidam concionatores & ineruditi, qui sic omnia confundunt & inerudite tractant, ut dicendo multa nihil dicant, docendo multa nihil doceant: mirum tamen interrim quam sibi blandiantur, quam sublimiter de se sentiant, contemnentes eruditionem.* Let them heare z Erasmus, *Ad conciones sacras admittuntur interdum etiam affiliunt, quilibet adolescentes leues, indocti, quasi nihil sit facilius quam ad populum exponere diuinam scripturam, & abunde sufficiat perfricuisse faciem, & absterse pudore linguam voluere:* What? saith a he. *An Christi professio pugnat cum eloquentia? quid autem vetat, si Cicero de suis demonibus dixit eloquenter, quo minus Christianus item de pietate veraq; religione dicat eloquenter?* Shall our boyes take such paines, such care and labor for their triuiall orations to perswade vertue, or proue a theame in peroration, and shall not we take much more to perswade Christs cause, and our people to receiue Christ? I will not conceale his censure withall of too much affectation, *Anxia eloquentia affectionem in Ecclesiaste non probo, quae nec ullis Philosophis, nec Seneca, nec ulli graui viro unquam probata est.* No, he must care for words, and carke and care for his matter, as I said. I end this point with b Greenham to perswade them the more, Eloquence is not simply forbidden, but when it waiteth on carnall

all wisdom: for otherwise ioined with the power of the word, and demonstration or euidence of the spirit, it is effectually.

And these (good Reader) be their obiections out of Scripture, which they that are vnlearned and vnstable wrest, saith S. Peter, or to vse his owne word, *ερεῖσθαι*, make them looke askew at learning and good letters.

Their second sort of Obiections are these unreasonable reasons.

1. Ob. Paule vsed it sparingly, but thrice, neither vainely with ostentation of naming the Poets, nor producing long sentences in a strange tongue contrarie to the Apottle, 1. Cor. 14. but in the same wherein he spake and wrote, which is no warrant for vs to vse it often in our Sermons.

2. Their reasons against it, answered.

1. Resp. That triple cord bindeth not vs to vse it no more: but as it was easily broken by all the ancient Fathers and moderne writers, so may it by vs. Why he vsed it no more, I haue shewed reasons before, which take no hold on vs. The Greeke fathers, Chrysostom, Epiphanius, Athanasius, Damascen, Clem. Alexandrinus, Iustine Martyr: and Latine fathers Ierome, Cyprian, Hilarie, Ambrose, Austine and Laetantius filled their bookes full of it in their handling and expounding the Scripture, as hereafter shall be shewed. And shall we condemne all these who vsed it aboue thrice? Vsed they it sparingly? No, no, we may vse it more often then Paule did, saith *Aretius*, *Nec debet apud nos valere ignorantia hominum obreclatio, ut in illorum gratiam tot margaritas in sordibus Philosophie delitescerent, instar ignaui gallinacei, negligamus; ventrem aut granulum hordei magis admiremur quam veritatis & sapientie ideam.* Like Esops Cocke, they preferre the barley corne of their owne braine, before the precious gemme that may be found in the dregs of Philosophie. I wish these would cite their owne sayings but thrice, or more sparingly then they do, then should they preach more oftē, and talke more seldome in the pulpit. Though Paule vsed it but thrice, *Ideo assumpsit Paulus verba etiam de his quae foris sunt, ut sanctificet ea*, sayth Origen, he therefore vsed prophane authours, that he might sanctifie them vnto all; and shew vp a president, that all truth may lawfully be borrowed from any.

c Problem. loc. 150.

2. For producing it in strange tongues, in Academicall and

learned auditories, most vnderstand it; in mixt, many: and in popular, some; and may we not speake a long sentence in any which all vnderstand not? then Christ was too blame that spake so often in parables, which the people vnderstood not.

d Ioh. 1. 38. Io.
19. 13. Mar. 3.
17. & 5. 4. & 7.
34. Mat. 21. 9.
Mark 15. 34.
Act. 13. 6. 8. A. A.
9. 36. Mat. 12.
&c.

The Euangelists may be our presidents and warrant, who, although they wrote Christs actions and sayings in Greeke which he spake in Syriack, yet^d often produced names, words, and sentences in Hebrue to the Gentiles, and especially that his last voyce on the crosse, *Mar. 15. 34. Eli, Eli, lama sababa Ethanai*, that is, saith the Euangelist, ὁ θεὸς μου, ὁ θεὸς μου, εἰς τί με ἐγκατέλιπες.

And if we may not cite a sentence without interpretation, which all cannot vnderstand, then *Paul* was too blame, who wrote a long Epistle in Greeke to the Romans, whose naturall language was Latine, neither all the vulgar (I thinke) so fully vnderstood it, though *Tully* tell vs it was much knowne to the Latines. The Apostle made a long Sermon in the Hebrew tongue to the Romaine gouernours, *Act. 22.* which many of them vnderstood not, especially the rude souldiers, as we see *Math. 27. 46. Mark. 15. 34.* who hearing him cry *Eli, Eli*, had thought he had called on *Elias* for help, nay many of the Iewes there present vnderstood it not, if he spake in pure Hebrue, and not Syriack, as some suppose.

And for the Apostle *1. Cor. 14.* he condemnes them only whose all or most speech, reading, or preaching is in a strange tongue, as it was at Corinth, and now at Rome, as we may see *vers. 23.* Secondly, he counts it vnlawful to cite it if none vnderstand it, nor we interpret it, *vers. 2.* as who doth so alledge it? Thirdly, it is lawfull to speake many sentences without interpretation or vnderstanding of all, as appeares by his comparatiue choise, *vers. 19. I had rather.* He counts it better to speake with vnderstanding of others, therefore is the other lawful and good in time and place, as *Caluine* noteth in *vers. 5. Accidit saepe ut tempestiuus sit aliena lingua usus*, Often it falleth out that the vse of a strange tongue is fit and in season. Hence the ancient Fathers in their writings, and our moderne Writers in their popular sermons, cited sometime many Greeke verses together to their people without interpretatiō, as hereafter shal be shewed.

And

And indeed, to speake truth, we wrong the Fathers much, when we cite so their golden sayings in our tongue, that they lose their efficacie and grace of speech, and each of them may reply to vs as^e he did to *Fidentine*:

e Martiel.

Quem recitas meus est, o Fidentine, libellus,

Sed male dum recitas, incipit esse tuus.

The words that thou repeatest, o Englishman, are mine,

But while thou dost them ill repeate, they gin for to be thine.

We cannot expresse their meaning so fully and finely as they spake in Greeke and Latine toongs; for, *Dulcius ex ipso fonte bibuntur aqua*, as the Poet speaketh, Sweeter is the water from the wels head, then the vessels bellie. *Et quis contentus sit potare de riuulo quum possit haurire de fonte?* saith^e *Ambrose*. *Multo pu-* f Serm 48. de
rior manat fontis unda quam riuus saith^e *Ierome*, & *optimum vi-* sepul. Dom.
num in alia atque alia vasa transfusum, suum tandem nativum sa- 3 Cons. Heluid.
porem deperdit. And like as, if we would change our walshe speakings into their sweet sayings, we should turne water into wine: so, sith our toong attaineth not the proprietie of their words, nor expresseth fully their meaning, when we cite their sentences in English only, we oft turne wine into water. Wherefore seeing Christ sanctified these three famous toongs on the crosse, and would haue himselfe gloryed by that royall superscription in Hebrue, Greeke, and Latine, why are they not sanctified in the Pulpit, and may there shew his glorie also? *Hodie inueniuntur homines barbari*, saith^h *Gualther*, (he saw our day
it seemes, and was sory) *linguarum & bonarum artium hostes, qui* b Homil. 70. in
ut propriam ignorantiam tegere possint, in literarum studia & scho- 1. Cor. 14.
las perinde inuehuntur, ac si non alia nocentiores sint vera religionis
hostes, quibus omnibus hoc Pauli votum possumus opponere, utinam
omnes vos linguis loquamini, would God ye all spake tongues, and then would ye certainly allow it in others. But, my brethren, couet to prophesie, and forbid not to speake tongues.

3. Touching quoting of authors names, if for examples, this be ostentation, then *Paul* in citing such a cloud of witnesses, *Heb. 11.* and quoting their names for examples, was ambitious and shewed too much reading. Then Christ and his Apostles
citing

citing the Prophets names, when they alleaged their testimonies, were ambitious: then the auncient fathers and recent writers, in often citing the names of Philosophers, Poets and historians, were ambitious. Indeed it is that heavenly pride and holy ambition, 1. Cor. 12. 31. *ambite potiora*, ambitiously follow the best things: and in this (me thinkes) I shew them a more excellent way.

2. Why is it more ostentation to say *Homer*, then a Poet; or *Aristotle*, then a Philosopher; or *Linie*, then an Historian? Or why more ostentation to alleage their sayings with their names against sinne and Sathan, then against Papisme, Atheisme, and heresie, in our popular sermons? Or why more ambition in speaking then in writing? Or why more ambition in vs then in some of their brethre, who quote *tot quot & omnes*, their names with their sayings in a strange tongue; and both, when there is no controuersie of that for which they cite them? Do nothing partially.

3. Why not lawfull to quote their names, as cite their sayings? vnlesse by concealing their names, we would make their golden sayings our owne, and so become theeues. Wherin, as I cannot but iustly taxe some late Latine writers, who hauing their best expositions (in sense) from the Fathers, yet conceale their names. But if they take them tripping in their conceit, note their least blemishes, as *Cham* vncouered the nakednesse of his father, and made him a laughing-stocke to his brethren: so may I as condignely censure some of our English writers, who hauing whole pages and tracts from the Fathers, suppress their names, as they killed the heire, that the inheritace may be theirs. Neither is this mine, but the censure of *Hyperius*, and I may set it on the forehead of both, *Non pauci, qui nunc aliquid laude dignum scribendo prestant, patrum plumis se subinde vestiunt, ornant, superbiunt, quamuis callide dissimulent*: Many, who now write any thing worthy praise, by your leaue, decke themselves with the Fathers plumes, and like *Aesops* Crowe, iet vp and downe in the feathers of other birds, though they craftily dissemble it. I may adde it of some speakers too, who steale many a sweete allusion, simily, amplification, application,

1 Lib. 4. de res.
And. Theol. c. 9.

application, exposition, and best things in their Sermons from them, and adopting their sayings, make themselves putative fathers of that brood, which their barrenness (God knowes and they too) could neuer breed nor beget. Thus reape they that fruite whereon they bestowed no labour; other men haue labored for them, and they are entred on their labours, without naming or remembrance of their founders and benefactors. Thus with the Partridge (*Ier. 17. 11.*) gather they those young which they neuer brought forth. But for all their dissembling concealement, the young ones brought forth (saith *Ambrose*) hearing the voice of their true mother, leaue the putative parent, and go to their owne. Thus vnthankfull are they, *qui dum sua nolunt furtim cognosci, ingrati sunt in magistrum*, as of such pure theft, as they count it, or rather Saint theeuers, as we may terme them, *k Ierom* speaketh. These are as close theeuers as *Chrysippus*, *k Apolog. adu. Ruff.* and be branded with such a cole, who took other mens things so notoriously with professing their names, that when he had stolen almost all *Eurypides Medea* for his Tragedie, his scholars in a taunt called it, *Medeam Chrysippi, non Eurypidis Tragediam*. *l Patric. Epist. in lib. de Iustis. resp.* But it is a thankfull and ingenious mind, saith *m Pliny*, to confesse by whom we profite: and it is the part of an euill mind and barren braine, that had rather be taken in theft, then acknowledge the author, & *hac quasi merces auctori iure optimo pensanda est, ne fures esse videamur*, saith *Patricius*. When *Thales Milesius*, as that Author relateth, had taught *Mandritus* a Philosopher of Prienne some excellent skill about the Sunne, hauing thanked him heartily for it, asked his Author what reward for so great and good a document he would haue: Nothing, *o Mandritus* saith he, but that when thou vtterest it to other, *tibi non ascineris, sed eius rei me potius quam alium repertorem predicaueris*: That thou arrogate it not to thy selfe and make it thine owne, but confesse thou hadst it of me, and cite me for thine Author. And (alas) what other reward haue all learned ethnick Philosophers, Poets and Historians, yea what those indefatigable paines of the Fathers, for their many learned Volumes, (who wrote more bookes for Christs cause, then some of vs haue read, then many haue in our studies) what reward haue

m Prefat. nat. hist. ad Vespas. Benignum, ut arbitror, & plenum ingenui pudoris est, scire per quos profeceris: ebrius profectus animi & insidicus ingenij est, deprehensus in furto malle, quam mutuum reddere, &c.

n Epist. 1. ad
Greg. neque ve-
rè ad discendum
verecundum esse
oportet, nec ad
docendum mali-
gnum, quod ab
alio tunc didis-
ceris, nequaquàm
clam habendum:
cuiusmodi fa-
cere mulieres
improba solent,
quæ ex alijs ipse
quesitos liberos
viru suu tollen-
dos subiiciunt,
patrem menti-
entes, &c.

o Epist. ad Hel.
de Scripturis o-
differens libenter
Patrum testimo-
nia & nomina in
illarum exposi-
tione produceres,
velut quod cui-
us esses simpli-
citer confiteri:
atque in hunc
modum eruditio-
nis gloriam de-
clinando, erudi-
tissimus habeba-
tur. Illud (ait
bas) Tertulliani,
istud Cypriani,
hoc Lactantij,
illud Hilarij est:
sic Minutius
Felix, ita Vi-
ctorinus, in hunc
modum est locu-
tus Arnobius: me-
oriam quandoque
sitaris, &c.

they of vs, (for euen for these bookes haue they now great re- ward in heauen) but that we confesse what profite we reape from them, into whose labours we are vnthankfully entred? As thou must not be ashamed to learne, saith ⁿ Basill to Gregorie, so neither in teaching be vnthankfull and malicious: what thou hast learned of any other, thou must not conceale it, like har- lots and whores who make their husbands belecue and others too, those children are theirs, which other men begot, fathe- ring them anisse. *Authorem verò ipsum prodere grata comme- moratione decet, verumq; ipsius scientia parentem*: but it is meete and becommeth thee, to confesse thine Author with thankfull remembrance, and father thy knowledge on him who begot it. Wherefore as Tully told his Brutus, *Tu quidem à Nenuo vel sumpisti multa si fateris: vel si negas, surripuisti*: so may I say as tru- ly of each of them and their best things they bring: If thou con- fesse of whom thou hadst them, thou hast but taken them from the Fathers: but thou hast stolen them, if thou denie and con- fesse not thine Authors. Why should we thinke the names of Ierome, Austine or Ambrose a stain to our Sermons, as if they were those idolaters, (*Psal. 16.*) whereof Danid saith, I will not make mention, nor take their names within my lippes? whose very names notwithstanding, sith the Almighty hath himselfe written in his booke of life, why should not we as did the Pro- phets, Christ, and his Apostles in their Sermons, cite the names of the faithfull for their glorie?

When Mary had bestowed on Christ but a boxe of oynt- ment, he commanded that wheresoeuer his Gospell should be preached, this thing that she had done should be spoken of for a memoriall of her name, *Mat. 26.* and how much them, whose knowledge for his cause was like oyntment powred out, who bestowed such paines in maintenance of his truth, wrote so ma- ny bookes for profite of his spouse, and laid downe (many of them) their liues for his sake, will he that we remember their names in preaching his Gospell for a memoriall of them? ^o Ie- rome commaundeth Nepotian, that in handling the Scripture, he willingly would produce the testimonies of the Fathers, and their names in exposition of them, and would plainly confesse euery

every saying of each one, and by this meanes, refusing the glorie to be thought learned, was counted most learned. That (said he) is *Tertullians*: this, *Cyprians*: this, *Lactantius*: that, is *Hilaries*: so *Minutius Felix*: thus *Victorinus*: after this manner spake *Arnobius*, and me also eftsfoones would he cite. For omission whereof, as I cannot quite acquit our moderne Writers of one part of a learned Papists reproofe, who saith, In expounding the old and new Testament, they scant any where deigne in their Commentaries, to name and make mention of *Basill* or *Athanasius*, of *Ierome* or *Ambrose*, of *Austine* or *Chrysostome*, or lastly, any of the ancient: so for their theeuish and peeuish concealement, cannot I but admire some moderne speakers, who adopt (as I said) the Fathers sayings, and father them on themselves, suppressing their names. Or if they affoord them this fauour for their instructions, (as if their proper names were odious and loathsome in their mouthes) they cite but as the Pharisees did Christs name indefinitely, *Hic homo*, one saith, not *Ambrose*, but one saith, as if we were affraid of their names: So little honour affoord some sonnes the names of their fathers. And if indeed we wold say what some of vs thinke in our harts, the voice should be, *etas parentum peior auis*, the fathers haue eaten sowre grapes, and the childrens teeth are set on edge. Yea *Iustinus Martyr*, *qui pro religione Christi plurimum laborauit*, *vir Apostolicus & diligentissimus*: who, as he was next the Apostles times, next them tooke greatest pains for Christs truth, and sealed it with his bloud, he is too full of Philosophie for our Sermons, he shall but iust be as *Iustine* the Historian.

p Salmeron. praefat. comment. in Euang. Sati mirari non valeo quorundam recentiorum scriptorum confidentiam, ne dicam audaciam & temeritatem, qui vetum ac nouum Testamentum ita enarrare aggressi sunt, ut nusquam in eorum Commentarijs Basilij vel Athanasij, nusquam Ieronij, nusquam Ambrosij, nusquam Augustini aut Chrysostomi, aut denique aliorum antiquorum Patrum facere mentionem dignentur. Suas tantummodo cogitationes sua inuenta, aut potius somnia nobis obtrudentes.

q Ierom. Catalo. scrips. Eccl. r Idem lib. 17 in Esa. 64. s Epiph. lib. 3. cons. haer. 46.

Irenaeus, whom *Tertullian* called *omnium doctrinarum curiosissimum explanatorem*, the most diligent and curious searcher of all learning, he shall be but an Ironie in our Sermons. *Clement Alexandrinus* (to set them in senioritie) whose volumes *Ierome* saith, are full of learning and eloquence humane and diuine: who *Cyrill* so oft called, that learned man endued with all kind of knowledge, whose bookes of Stromes *Eusebius* saith, are stuffed with all sort of most profitable learning, he shall be of no more reckoning with vs, then last Pope *Clement* of Rome.

1 Lib. aduer. Valens.

u Catalog. cod.

x Aduers. Iul.

y Lib. 6. hist. Eccl. cap. 12.

z Lib. 5. Instit. cap. 1.

Tertullian, who *Lactantius* calleth skilfull in all kind of learning,

^a *Ierom. catal.*

ning, of whom ^a *Cyprian* when he asked his notarie for a booke to reade, would say, *Da Tertullianum, da magistrum*, Giue me *Tertullian*, giue me my maister, and would not let a day passe without reading some part of his worke, yea vsed *ad verbum* his very examples and sentences oft in his writings; he shall be but as *Tertullus* the Orator.

^b *Ibid.*

Origen, whom ^b *Ierome* called a man *immortalis ingenij & secularium litterarum doctissimum*, of immortall wit, and most learned in all secular knowledge: whose knowledge of the Scrip-

^c *Idem Apolog. aduers. Ruff.*

^d *Idem prom. in quast. in Gen.*

tures, he ^c professeth he wondred at, and though his name distasted to some, yet ^d *Origenis scientiam cum inuidia nominis optaret*, he is too auncient and originall, and we wonder as much at his name in a Sermon, as euer did *Ierome* at his knowledge of

^e *Naxianzen. Orat. in Cypria.*

the Scriptures. *Cyprian*, who was counted ^e the great name of *Carthage* and of all the world, whose name was famous in all churches both *Heretickes* and *Christians*, whose name and workes *Naxianzene* professeth he reuerenced more then he did all other *Martyrs*, and for his eloquence surpassed other men so farre, as o-

^f *Epist. ad Paul. de iustis. Monac.*

^g *Lib. 2. de doct. Christ. cap. 40.*

^h *Lib. 2. de bon. perseveran. c. 19.*

ⁱ *Lib. 6. de Bap. cont. Donatist. cap. 2.*

^k *Cyprian. Epist. lib. 5. Epist.*

^l *10. martyrum ad Cyprian.*

^m *Erasm. Epist. Prefix. Ambro.*

ther men do brute beasts. *Cyprian*, whom ^f *Ierome* termes sweet, like a most pure fountaine: whome ^g *Austine*, a most sweet Doctor, and most blessed Martyr, ^h a most glorious Martyr, and most bright Doctor: whom as ⁱ he witnesseth, *Inter raros & paucos excellentissima gratia viros numerat pia mater Ecclesia*, who was counted of the ^k *Martyrs* of *Christ Iesus*, *omnibus in tractatu ma-*

ior, in sermone facundior, in consilio sapientior, in patientia simplici-

cior, in operibus largior, in abstinentia sanctior, in obsequio humi-

lior, & in actu bono innocentior, and was generally called *Tuba Dei canens*, the shrill trumpet of God: he shall be a well without water, this glorious Martyr shall not haue the glorie to witnes any truth in our Sermons, this trumpet of God giues an vncertaine sound in our eares, and *Cyprianus* shall haue a letter changed in his name, and be called *Caprianus*, as of some such it once was, one that for gold brought but Goates haire to the building of the tabernacle. *Calius, Firmianus, Lactantius* whom

^m *Ierome* styles in *diuinis Scripturis studiosissimum*, whose volume *De ira Dei*, ⁿ he commended so highly for eloquence and learning, that ^o elsewhere he calls him *fluvium Tulliana eloquen-*

tia,

ⁿ *Catalog. scri. Eccl.*

^o *Lib. 2. in Eph. 4.*

^p *Epist. ad Paul. de iustis. monac.*

tie, he smells too much of Tully, Calius is not heavenly enough for our pure ones, nor Firmianus firme in the faith, nor Lactantius affoordeth any milke sincere enough for these babes.

Athanasius, whom good P Constantine named, *Adoranda legis in interpretem*: whom ^q*Nazianzene*, *Sanctissimum orbis oculū*, and was counted the light of the Church of Alexandria, as *Theodoret* reports: this interpreter must be silent in the Church, this eye plucked out of our sermons, and this light couered vnder a bushell in our studies, and not be set on a candlestick, to giue light to all in Gods house.

P Athan apolog.
2. epist Constant.
ad pop. Alexan.
q Oras. ad Herē.
Phil. vide erat. e.
im funeb. in A.
thanas.
r Inimic. dial. 1.

Basilius Magnus, who sutable to his name was the great strength of the people, which name was *penes omnes*, in euery mans mouth saith ^c*Nazianzene*, whom ^c*Theodoret* called, the light of the whole world; who ^u*Nazianzene*, the eye of the world, *Magnificam Dei vocem ac tubam, regiumq; discendi splendorem*: his strength seemes but weaknesse in our eyes, this eye is darknes in our bodie, this trumpet of God sounds harsh in our eares, his siluer we count drosse, *Basil* is but brasill in our account, or but like *Basilides* the gnosticke.

c Oras funeb. in
laud. Basil. magn.
r Lib. 4. hist. Eccl.
cap. 19.
u Epist. 14. vide
Greg. Nyss. oras.
in laud. Basil.
mag.

Hilarie, whom in his writings ^x*Ierome* found, *Græcia floribus adornatum*, and ^ycalled that most eloquent man the trumpet of God against the *Arians*, and ^z*Denialion of the world*: his flowers smell not sweete in our nostrils, this trumpet of God giues such an vncertaine sound in our eares, that we cannot prepare our selues vnto battell: we crie out with the Prophet in a worse meaning, *Woe is me, I haue heard the sound of the trumpet*: and when we are bid take heed to the sound of the trumpet, we answer like them, *Ier. 6. 17, But we will not take heed.* What shall I say, some thinke of the rest?

x Epi. ad. Paulin.
y Apol. adu. Ruff.
z Epist. aduersus
Lucifer.

Cyrellus, whom ^a*Theodoret* termed, *Promptissimum defensorem Apostolicorum dogmatum*, the most readie defender of the Apostolicall truth, he shall be but *Cherilus* the paltie Poet. *Epiphanius*, the appearance and reuelation of truth, but *Epiphanes* the Platonicke. *Gregorius*, surnamed by an excellencie, the *Dinine*, but *Gregarius* a common fellow. *Ambrosius*, whom his scholer ^b*Austine* termed the Bishop knowne to the best throughout

a Lib. 2. hist. Eccl.
cap. 26.

b Lib. 6. conf. 8.
cap. 13.

^c Epist. prefix.
Ambros.

the world, who sutable to his name, as ^c *Erasmus* noteth, flowing with heavenly *Ambrosia*, is worthy to be *Ambrosius*, that is, immortal with God and men, he shall be forgotten, and his name cleane put out of our sermons. *Ierome*, such a map of all kind of learning, that whatsoeuer gifts were singular in any seuerall men, were in him alone most excellent, that he excelled al men in that

^d Epist. nuncup.
prefix. 10m 1er.

wherein they excelled all, as ^d *Erasmus* auoucheth: his diuersity of tongues is but a confusion of tongues for the building of Babel, his wit without wisdom, his inuention without iudgement in our esteeme, and the tongue of the learned shall want an hearer of his infinite learning. *Chrysostome*, *cui aurei oris cognomen tributum*, saith ^e *Erasmus*, interpreting his name, for as his name was, so was he; whose *Sermons to the common people*, how singular they were (saith ^f *Socrates*) I need not declare, seeing every one

^e Epist. prefix.
Chrysost.

^f Lib. 6. hist. eccl.
cap. 4.
^g Sox. li. 8. hist.
eccles. cap. 2.

may reade and reape great fruit & profit therefro: of who his master and predecessor *Libanius* witnessed at his death, that he was *ad dicendum ac persuadendum potens*, & *inter sui temporis oratores excellens*: his gold is too light, and in the ballance of their braine is found wanting, yea laid vpon the weights is altogether lighter then vanitie it selfe. What lastly shall I say that we thinke of father *Austine*, the perfection of all these?

^h Epist. prefix.
tom. 1. August.

Aurelius Augustinus, then which writer the world hath nought *vel magis aureum vel augustius*, saith ^h *Erasmus*, that the very names seeme not in vaine, but by Gods prouidence to be giuen to the man (though we thinke, *quid hoc scriptore vel magis*

ⁱ Pauli ad Aug.
epist. 31. tom. 2.

aureum & augustius) whom ⁱ *Paulinus* cald the salt of the earth, a candle worthily set on the candlesticke of the Church, his mouth a conduit-pipe of liuing water, a veine of that eternall fountaine, and

^k Epist. 36.

^k trumpet of the Lord: this salt is vsauory, and meet for nought but to be cast out of our sermons, and be troden vnder feete of men, this candle to be couered vnder a bushell in our studies, this conduit-pipe to be stopped, this fountaine to be damned and dammed vp. He was worthily tearmed, the hammer of heretikes, whose word was like an hammer that breaketh the stones, as *Ieremie* speaketh. But though this heavenly smith abode by his anvill, and did his diligence to labour the iron, that the vapour of the fire dried his flesh, and he fought with the heate of

of the furnace, though the noise of the hammer was euer in his eares, and his eyes looked still vpon the things that he made, though he set his mind to make vp his workes, and watched to polish it perfectly, as speaketh ¹ *Syracides*: yet must he now keep silence in the Church, and the hammer not be heard in building the temple. They are ashamed to name them in sermons, whose names were so famous throughout the whole world, whereas modernes, the sonnes of these fathers, they proclaime with great glorie. ^m *Erasmus* saw it in his dayes, and complained, *Video quosdam* (saith he) *præ nouis libellis qui nunc undique prouolant, veteres authores fastidire: in tantum, ut & Originem & Ieronimum velut sexagenarios, quod est in prouerbio, de ponte deturbandos existiment. Ego verò ut non arbitror aspernandum siquid horum temporum ingenia vel excogitarint, vel instaurarint, ita mentis est improba vetustatis non suum deferre honorem: ingrata verò etiam eos reicere, quorum industria tantum debet orbis Christianus. Quid enim nunc possemus in sacris literis, nisi Origenis, Tertulliani, Chrysostomi, Ieronimi, Hilarij, Augustini monumentis adiuti?* If these men that condemne the naming of *Ambrose* and *Austine*, would not also name *Caluin* and *Beza*, their partiall dealing were lesse. But if they dare name a Father, it is low downe, as that ⁿ hypocrite named *Valerna* in the temple, *Labra mouens metuens audiri*, they dare not speake out least all heare it. But *Caluin* and *Beza*, on whom they thinke, as on *Eliseus* *Eliab* his spirit is doubled, they proclaime with courage and contention of voice, *Iane pater, clare: clare cum dixit Apollo*: whereas rather they should contrariwise cite them, as did those two: or if they dare name Fathers, it is but bare *Ambrose* and *Austine*, whom the Church counted Saints, and put Saint before their names, when master *Caluin* and master *Beza* they will be sure to sound out; what partiall men are these? Alas, they might at least honor the fathers as much as their sons, and call them master *Ambrose* and master *Austine*. I speake not this to disgrace those men of yesterday, whom in many places I oft counted true searchers of the sense and holy land of Canaan. Neither yet wold I haue any to prefer those recent writers to the learned ancient Fathers, as ^o some too partiall, indiscreetly haue done, as if the gleanings

[Ecc. 38. 29. 29]

m Epist. præfix. Hilario.

n Horat. epist.

o Vide Piscat. præfat. in Gen.

of

p Lib. de fac. scr.
quæst. 12. cap. 2.

of Ephraim were better then the vintage of Abiezer: and what haue these done in comparison of them? but onely to shew the factious spirit of singularity of some sectaries, who instead of the Fathers haue children, whom they make Princes in all lands.

Neither is my censure the obseruation of learned P Zanchius himselfe, who hauing shewed that the proud contempt in some of learned men and interpreters to be one cause of not vnderstanding the scriptures aright, taxeth those sharply with faction

Qui nimium addicti sunt suis interpretibus, who are pinned to the sleee of their owne interpreters; wherof as the Papists are guiltie (saith he) who are pinned to the Monkes and Doctors, Thomas, Egidius, Scotus, and such like: so, *sunt plerique etiam inter nostros*, there are not a few (by your leaue) euen among vs Protestants also, *quibus religio est ab interpretationibus suorum præceptorum vel minimum deflectere*: and he shewes the effect & profit of such sectarisme, *Ita fit, ut & ipsi sponte se priuent vera scriptura intelligentia: & dum suos præceptores in omnibus, & per omnia volunt tueri, turbas excitant in Ecclesia. Res est perspicua vel me tace*nte. True Zanchius, it is so plaine here, that one may runne and reade it in this land. For my poore part and little reading in the Fathers, when I found such store of heauenly learning, of diuine meditations, sound expositions, pathetically amplifications, and godly admonitions, I resolved in my self with Erasmus

q Epist. prefix.
som. 1. August.
& lib. 1. de ras.
sentent.

who had read them all more then many of vs: *In Athanasio suspicimus seriam ac sedulam docendi perspicuitatem. In Basilio præter subtilitatem, exosculamur piam ac mitem suauiloquentiam. In Chrysostomo, sponte profluentem orationis copiam amplectimur. In Cypriano spiritum veneramur martyrio dignum. In Hilario, grandis materia parem grandiloquentiam atque cothurnum admiramur. In Ambrosio dulces quosdam aculeos. In Ieronimo diuitem scripturarum penum optimo iure laudamus. In Gregorio puram nulloq; fucopicturatum sanctimoniam agnoscimus.* And in Austine, as in a map, al these we admire. Thus thought that learned man of these Fathers, but Erasmus was deceiued, and for this wil they count and write him but Erasmus. And though late writers frõ them giue vs oft the true sense and meaning of Scripture; yet in my simple iugdement, profound Austine for questions, learned Ierome for

for expositions, patheticall *Chrysostome* for amplifications, holy *Bernard* for meditations, pithie *Cyprian* for perswasions, sweete *Ambrose* for allusions, which they call delusions; eloquent *Nazianzene* for mouing the affections; in stead of their children, I still iudged these Fathers were made by the holy Ghost, Princes in all lands. And though in respect of informing the vnderstanding, there may seeme some collation, yet for leading and conforming the affection, and reforming the will (I speak before the Lord and his Saints) I think there is no comparison. *Lege eos, & inuenies nos, comparatione eorum, imperitissimos, faith^r one: Do but reade them, good brother, (for such commonly neuer reade them, if they did, it were impossible they should dislike them) and thou shalt finde many of vs vnworthy to cary their bookes, which made me (I confesse) resolute with that excellent^r Father, *Meum propositum est, antiquos legere, probare singula, retinere quae bona sunt, & à fide Ecclesiae non recedere. Wherein, as I freely professe with Brentius, Patres ut multum amo, ita canitiem eorum reuerenter veneror, ac sentio eos plurimum utilitatis in Ecclesiam conferre: so can I not but with^r Bucer proclaime against these Antipaters, Inhumanum est, nedum indignum filiis Dei, verè pios, verèq; doctrina sacra studiosos, ac non parum de Ecclesia Christi suis scriptis meritos, temerè adeò in ordinem cogere, adeoque omnem illis auctoritatem derogare: id quod plerique sibi, nescio quo spiritu, turbulento hoc nostro seculo nimium quàm licentèr permiserunt. Thou saidst that truly Bucer, they do it nescio quo spiritu, it is from the spirit. He addeth, Hic candor, hoc consensus studium quum omnibus debeatur, this fauour of naming them, whereas it is due debt to all authors, Præcipuè debetur ijs, quos multis iam seculis, & sapientia, & sanctimonie nominibus totus ferè orbis suspexit & veneratus est. When I haue said neuer so much for them, I cannot giue them more due commendation aboue late writers, then learned^u Hyperius doth in a whole chapter, who had read & compared both so thoroughly. I wil set downe his owne words in Latin, because in this question I speak to the learned. Vehementer demiror quorundam male feriatarum ingenia ac iudicia (and so may all wisemen) qui praestantissima remedia ad evitandum omne incommodum etsi porrigi cernant, agrè tamen fe-**

^r Jerom. Epist.
ad Roman.

^r Jerom. Epist.
ad Maur.

^r Explan. in
Psalm. 1.1.

^u Lib. 4. de res.
stud. Theol. ca. 9.

runt illos in sanctorum patrum lectionem incumbere, (witness the dusty desks where they stand, whereas the boards of late writers are worn bright, and the books black with reading), non aliter improbant, damnant, repudiant, abiciunt veterum scripta universa, quam si nihil in ijs extaret dignum cognitione, & de Christo nihil unquam docuissent veritati sacra scriptura consentaneum. At qui satis superque constat, multos ex sanctis illis patribus vite sanctimonia conspicuos, plerosque etiam miraculis claros extitisse: adhaec, propter confessionem nominis Christi dira perpassos: nonnullos etiam sanguine suo & morte fortiter tolerata, consignasse confessionis suae & sanae doctrinae Evangelicae certitudinem. Constat insuper, quomodo Deus dignatus sit quosdam illorum mirabili virtute spiritus ac gratia in docendo celebres in Ecclesia reddere: & quomodo donis huius tantum valuerint, ut in asserenda veritate, in redarguendis confutandisque tam Philosophorum quam haeticorum erroribus, in exhortationum gravitate, in acrimonia & severitate convictionum, in consolationum dulcedine, Caeteros omne longo intervallo post se relinquant, & quorumvis hominum conscientis, supra quam dici queat, prosint. Constat praeterea, quantum opera sua doctrina & pietate Ecclesias promoverint, stabiliverint, & quomodo integras optimeque ordinatas posteris reliquerint, (integras & optime ordinatas? Yea Hyperius? No, we have found a more holy and pure policy caltius delapsam). Quinetiam in hunc usque diem experimur, nos illorum sanctissimis lucubrationibus mirifice adjuvari: Omnem conseruandarum Ecclesiarum artem & prudentiam ex iisdem addiscamus necesse est (not necessary neither, if we find better at Geneva). Denique non pauci qui nunc aliquid laude dignum scribendo praestant, illorum plurimis se subinde vestiunt, ornant, superbiunt, quamvis callide dissimulent. Haec igitur quando ita se habent, equidem Inuidos & Maledicos obrectatores istos indignos arbitror, aduersos quos plurimis verbis pro valedicanda sanctorum patrum dignitate à calumnijs dimicem & propugnem. Quod si tales mores ac vite puritas, par ite doctrina in istis elucerent, si tot in discendo scribendoque labores exhaustos, si tantum ardorem ad illustrandam Christi gloriam confirmandasque Ecclesias, si tantum animi robur in sustinendis pro veritate periculis conspiceremus in superciliosis & delicatis istis Aristarchis seu censoribus, quanta haec omnia fuisse in priscis illis patribus nonimus, fuerunt autem excellentissima:

nunc sanè nos aliquo pacto aurem ipsis accomodaremus. Nunc vero quando nihil prorsus eiusmodi deprehendi in eis potest, quamlibet scrupulosè omni ex parte circumspèctes, nos audire eos nolumus, multo minus respondebimus eorum cauillationibus. Thus farre Hyperius for the Fathers. Reade this Antipaters, and be ashamed.

I know no reason in the world, why they should either mislike or postpone most holy men, Confessors, Martyrs, and miracle-workers, the pillars of the Church, the burning lampes of good life, and lights of great knowledge, but either because they are too learned, as *Festus* said of *Paul*; or else because they were reuerent Fathers of Gods Church: and it may be, that one herbe puts death in the pot, and if the name of Bishop go by their eares, it turnes the whole pot of pottage. I will end this with the Wise mans aduice, *Eccl. 3. 2. Heare your fathers iudgement, ô children, and do thereafter that ye may be safe: for the Lord will haue the fathers honoured of the children, and hath confirmed the authoritie of the mother ouer the children.* Let me adde with *Syracides, cap. 44. 1* Let vs now commend the famous men, and our fathers of whom we are begotten. The Lord hath gotten great glorie by them, and that through his great power from the beginning: they haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared Prophecies. They gouerned the people by counsell, and by the knowledge of learning meet for the people, in whose doctrine were wise sentences. All these were men honoured in their generations, and were well reported of in their times. There are of them that haue left a name behind them, so that their praise shall be spoken of: their seed shall remaine for euer, and their praise shall neuer be taken away: their bodies are buried in peace, but their name liueth for euermore. The people speake of their wisdom, and the congregation talk of their praise, though malice swell at betters, pride disdain at superiors, humorists rage, scismatickes cut off these conduit pipes of liuing water, and that *impura puritas*, as *Nazianzene* calls it, storme, and sonnes, as our Sauour foretold, rise against the fathers and cause their name to die: though their tongue bleare

and their pen blot the names of the fathers; which blessed *Eli-ahs* are now taken vp in heauen, & haue left vs their cloaks behind them: yet let my tongue cleaue to the roofof my mouth, and my right hand also forget her poore cunning, when either refuseth to proclaime from my heart, *The fathers, the fathers, the chariots of Israel and the horsemen therof*. So much (indeed too much) be said to their first vnreasonable reason, of abandoning the Fathers sayings or names from our Sermons.

2. *Ob.* It hindereth one from often preaching, *ergo*.

1. *Resp.* It hindreth no artists (as Preachers should be) who were brought vp at the feet of *Gamaliels* in the Colledges of the Prophets, and therefore haue this handmaid at a call, with the Apostle, to wait on her mistresse. And they that want this knife of secular learning, how can they diuide the word aright to Gods people? Such runne before they be sent, as the Prophet complaineth, and * *Erasmus*, as I said, obserued in his dayes. Such wold be Doctors of the law, and yet vnderstand not what they speake, nor whereof they affirme. A Minister y must be apt to diuide the word aright, therefore a Logician: z apt to argue and conuince the gaine sayers, therefore a Rhetorician: a apt to teach, therefore furnished with all kind of learning; do all things by order, therefore methodicall: and he that comes without these, is like the bad Orator in b *Tully*, who thinking he had moued his auditors to pitie whereof he declaimed, asked *Catulus* after his Oration, *Num egregie misericordiam mouisset*, Whether he had not maruellously moued pitie: Yes truly, great pitie, (quoth he) for I thinke there were none so stonie harted and blockish, but they pitied thee in thy speech. Such may sooner moue pitie then pietie in their people. God will one day say to such dispensers of his meate to his familie, as he said to *Shebnah* the steward of his house, *Esa. 22. Quid tu hic?* What dost thou here? Or as *Ierome* with others out of the Hebrew translate it, *Quid tu, quasi quis, hic?* What dost thou here, in templo Dei indigne ministrando? as *Lyra*. *Indignus tali habitatione*, as *Aquinas*. *Aut quasi quis hic ac si esses alicuius valoris*, as *Hugo* glosseth. Such a *quasi quis* should not sit in *Moses* chaire, whereof the Apostle asked, *quis*, who is sufficient for these things? though

x Lib. 2. de rat. concion. ad conci. sacras interdum assilium quilibet adolefcentes, leues indocti, &c.

y 2. Tim. 2.

z Tit 1.

a 1. Tim 3.

b Lib. 2. de Ora.

c 2. Cor. 2. 16.

now they resolute the question *quis* into *quisquis*, who is not sufficient for these things? Where shall I lay the fault of such queasie & quasi-ones? Is it *Rebecca* their mother, who by commendatorie letters puts them in the apparell of Christ their elder brother, that our auncient *Isaaks* know them neither by voice nor by hand, and so steale they a blessing from dimine sights, that know not whom they blesse? Wheresoever it be, a Minister without knowledge of the Arts cannot be apt to teach, as ^d *Hyperius* proueth at large: and if such haue them at a call, how hinder they his often preaching?

Lib. de rat. Stud. Theolog. cap. 4.

2. It hindered not the auncient Fathers, nor our late best Homilists, who preached, preached I say oftener then many of these do. I will shew them anon, that if they vsed it more often then they do, they should preach more and talke lesse in the pulpit then some do. Iesus went about all cities and townes teaching in their synagogues, and preaching the Gospell, saith the Euangelist, *Mat. 9.35*. On which words *Musculus* thus taxeth talking Ministers: *Non dicit, loquens, sed predicans: exigit enim non simpliciter narrantem aut loquentem, sed predicantem. Quem admodum non satis est ad predicandi Euangelij munus exequendum simpliciter ad populum dicere quae scripta sunt, sed opus est ut totis viribus ista gratia depradicentur. Licet enim vera dicat qui ea dicit, quae in Euangelicis scriptis leguntur, non tamen mox dici potest Euangelij predicator, nisi predicatoris etiam referat conditionem & iudicium.* He addes his censure of such talkers: *Proinde parum apti sunt ad predicandum Euangelium, qui tantum hoc curant, ut ad horam dicant ad populum utcumque:* he giues no lesse censure elsewhere of their profiting the people. If *Musculus* had heard some of our talkers, he would haue reported of some place: *Loquitur, non predicat illic.* To what end learne we in seauen years the arts? To what purpose Libraries, and stored studies? to what end tongues? nay to what end studying twenty yeares in the Vniuersitie, if a Preacher must say no more on a text, then an artisan, a tailer, a shoemaker, and a trades man can, with a testimonie and an example from an Index? If this be to preach, then every silly lay-man that can reade, may serue the turn, & *ad quid perditio hac?* What needed such paines and cost in the Vniuer-

Loc. corn. cap. de offic. minist. Habent isticer- tos dies per septimanam quibus concientur, re- Et hoc quidē, & illud verò pro- bandum non est, quod ex horum numero admodū multi, nec ex animo sed perfun- ctorie ac frigide dicunt, &c. nec verbum Desper- timentur & vti- liter secantes ad edificationem auditorum ac- commodant: sed admodum sese officium adim- plere putant, si vicunque ad horam dixerint.

sities? Is it not excellent, when euery idiot that heareth vs, may say with himselfe: *Eadem & tu ex hoc loco possis dicere*, as out of *Keckerman* I noted? No, it hindereth no arists from preaching, who haue it at commaund, and helps them to diuide Gods word aright from often preaching. How oft wold they preach? the best and most famous Preachers in this land haue ingeniously confessed, that they cannot preach aboue twise a weeke, they could speake indeed sixe times, but they are charged to preach the word, *2. Tim. 4. 2.*

3. *Ob.* It hath no promise of blessing, *ergo.*

1. Esdr. 3. 12.

1. *Resp.* Euery good gift comming downe from the Father of lights hath a promise of blessing, *1. Cor. 12. 7.* when it is vsed to his glorie. *Truth ouercommeth all things*, (saith *Esdras*) *truth is greater and stronger then all.* All the earth calleth for truth, and the heauen blesseth it, *1. Esdras 4. 6.* And indeed as riuers in their channels, though they tast of the earth, and relish of the mudde wherein they runne, yet coming into the sea, resume their auncient saltnesse: so truth in the heathens, though it tast of their paganism when they vse it to worldly respects, yet returning to the authors seruice from whence it first came, receiueth its old vigor, and may serue as salt to season the nations withall.

2. Ser. 92. de bap. August.

2 It had a blessing in *Paul*, who confuteth Philosophers and Atheists thereby, *Act. 17. 1. Cor. 15.* It had a blessing in the Fathers, who confounded Heretickes and Apostates therewith, and so may we Papists, Turkes, Heretickes, Atheists, Epicures, Scismatickes, Puritans, Anabaptists, and Brownists out of naturall reason. *8 Ambrose* professeth, he conuerted *Austine* by the helpe hereof. It lead the heathen to the knowledge of the Godhead and diuine matters, *Rom. 1. 19.* It made them morally iust, wise and vertuous, and taught them to do the things of the law, *Rom. 2. 14. 15.* and how much more may it Christians, when it is directed by the word, and made powerfull by the spirit of sanctification?

Argument
from Fathers
and others.

This their second Obiection, from reasons. Their third is, the authoritie of all Writers.

1. *Ob.* The auncient Fathers and recent Homilists vsed it not

not in their Sermons: therefore they thought it vnlawfull, or at least not expedient.

Resp. They all allow it: and whereas most the auncient were busied in disputation with Heretickes, yet euen those, who on-ly preached to their people, vsed it often and much in Sermons popular, and that when no controuersie was in hand but the doctrine of faith and good manners, as anone shall be shewed at large. And surely the obiector of this reason, read neuer (God knoweth and he too) the auncient and moderne thorough (me thinkes) but tooke it by heare-say from the hucksters hand.

2. *Ob.* Yea but *Chrysostome* excuseth himselfe to the people, and maketh an Apologie for vsing secular learning in sermons: ergo he thought it either vtterly vnlawfull, or much inconuenient to be vsed.

Resp. I might here answer with ^h*Ierome*, *Sed ipsa loca nomina*, ^h*Apolog. adue.* *nec hoc mihi sufficiet nisi eadem dicta ad verbum protuleris*, the ^{Ruff.} obiector might haue noted him, where, if he had it not from others report?

Indeede I find *Chrysostome* (*orat. 2. aduersus Iudeos*) excuseth himselfe to the people by *Pauls* example, that in his sermon speaking of Christ, he cited Ethnicke Philosophers, as *Pythagoras*, *Plato*, *Tyaneus*, *Socrates* and *Diagoras*. Which if he did in respect of Iewes, he might iustly, who reiected heathens learning and witnesse, as I shewed before. If in respect of his people and auditors, he might iustly, because speaking of Christ he brought something from Philosophers, who neuer heard nor dreamed of the Messias. Howsoever he there apologizeth his alleaging of it then, he often after (as hereafter I will shew) cited it to his people. And in the next sermon *contra concubinos*, he alleageth the fable of *Tantalus* in the Poets to his auditors for no point of controuersie at all, and very often vseth it in his popular sermons without all apologie when no controuersie was in hand. This was but a gesse of some who had not read the father throughout.

3. *Ob.* Yea but *Ierome* in his Epistle to *Eustochia*, reproofeth her for reading prophane authors with the Scripture; saying,

ing, What communion hath light with darknesse? what concord Christ with Beliall? what *Horace* with the Psalter? *Virgil* with the Euangelists? *Tully* with the Apostles? Is not a brother scandalized, if he see thee sit at table in the idols temple? And although to the pure all things be pure, and nothing to be refused if it be receiued with thanksgiuing of them that know the truth; yet ought we not to drinke together the cuppe of the Lord and the cup of diuels. And to dissuade her from this, tels her a story how he was in a vision cited before Gods tribunal, and beatē for spending so much time in reading *Tully*, *Plantus*, and such like: & was told, *Ciceronianus es nō Christianus*, thou art a Ciceronian *Ierome*, and not a Christian. At which word he promised to reade prophane authors no more, and kept his vow for the space of fiteene yeares, as weⁱ reade in his writings, *ergo*.

ⁱ *Ierom. proom.*
in *Gal. 3. ad Paul.*
& *Eustoch.*
& *Probl. loc. 150.*

I answer with ^k *Aretius*, *Ierome* prescribeth to *Eustochia*, *Qualis debeat esse leclio Monialis Nonne*, what a virgine consecrate to Christ should chiefly reade. Not *Horace* as the Psalter, nor *Virgil* as the Euangelists, nor *Tully* as the Apostles Epistles. Not these more or so much as *Eustochia* did. He reprooueth this in women (as he might in all Christians) specially consecrated virgins and Nuns giuen to deuotion: but in his Epistle vnto *Romanus*, he alloweth men to reade and vse them with moderation, especially Ministers, who must be apt to teach, apt to conuince, and able to deuide Gods word aright to his people.

2. For his storie that he told her, if it was true, he was iustly to be blamed, because (as he confesseth to *Ruffinus*) he read them with such delight that he disdained the Scriptures: and therefore defineth no man should reade heathens more or so much as prophane authors; which no Christian will denie.

¹ *Schol. in Epist.*
Ierō. ad Eustoch.

3. Whereas many (saith ¹ *Erasmus*) beleeuing this fable, dare not meddle with secular learning, least with *Ierome* they be beaten, they are deceiued with a dreame. For *Ierome* himselfe in his Apologie to *Ruffinus* (who charged him with breach of this promise and periurie for reading them after it) tels him that it was but a meere illusion of Satan, and fantastick dreame (as there he confesseth he had many such) and not to beleued.

I promised (saith he) when I was asleepe and not mine owne man, ^mI vowed neuer to reade them for further knowledge, but to remember what before I had read in those authors.

*m De futuro
sponsio est, non
præterita memo-
ria abolitio. Ier.
Apolog. aduers.
Ruff.*

And whereas he told *Eustochium*, that he had not read *Tully*, *Virgil*, nor any prophane writer for 15. yeares, it was not because of his dreamie promise & sleepe vow, but because he had sore eyes, much sicknesse, and infirmitie of his whole bodie: as ⁿthere he confesseth, and telleth *Ruffinus*, who accused him for reading them when he mended, that being acquainted with them from a boy, he could not vtterly forsake them: adding, *Si literas didicisses, oleret testa ingenio tui quo semel fuerat imbuta*: thou readest truly, and therefore art so learned, and blamest me for reading him, *ut solus inter ecclesiasticos tractatores eloquentie flumine gloriaris*.

*n Proem. in
Gal. 3.*

Wherefore seeing neither Scripture rightly vnderstood, nor any reasons truly examined, nor any precept or practise of auncient Fathers or late Writers, disallow secular learning in popular Sermons, as at large I haue shewed: it is not vnlawful to be vsed in the pulpit at any time, as some from this do pretend. The consideration whereof, made me bold to vse that whereof I saw no prohibition, either from Gods word, reason, or mans iudgement. And therefore as the ^o Lacedæmonian women with child, laid faire pictures before them, whereon looking often and earnestly, their reflexe might make them conceiue as faire children: so did I in conceiuing this *Brotherly Reconcilement*, lay the beautifull workes of the Fathers, the faire images and pictures of their minds before mine eyes, that this child might be like and resemble them, at least in some little member of the bodie. The lawfull vse whereof, both ecclesiasticall and prophane Authors in the pulpit, though it hath bene sufficiently proued by a P famous Preacher and Doctour of our Church: yet, sith it is now called into question againe, not onely in Athens, but euen in the pulpit, giue me leaue (for apology of mine owne practise) to gleane after that labourer in Gods haruest, and shew first by Scriptures, secondly, by reason, thirdly, by the auncient Fathers and late Writers, that *humanitie is lawfull in popular Sermons*, when no controuersie is in hand.

o Oppian lib. 2.

*p D. R. lect. 40.
on Ionas.*

For the first. That learning which the Scriptures forbid not to be vsed in popular Sermons, may be lawfully vsed therein, 1. *Cor. 6. 12. All things* indifferent are lawfull: but the Scriptures forbid it not, as in examination of the places alleaged is shewed, *ergo.*

2 That learning which God himselfe preached and reuealed to the people for the knowledge of himselfe, is lawfull in popular Sermons, if Gods practise may be a patterne to Preachers: but secular learning God preached and reuealed to the people for knowledge of himselfe, *Rom. 1. 19. vide Martijr. & Gualt. in id. ergo.*

3 That learning or knowledge which taught people to do the things of the lawe, is lawfull in popular Sermons, I meane still, when no controuersie is in hand: but secular learning and knowledge taught people to do the things of the lawe, *Rom. 2. 14. ergo, &c.* Compare their decrees with Gods law, and see how neare they came to it by their naturall knowledge, whereby they were a lawe vnto themselues.

q Lab. 1. cont.
Julian.

Touching *worshipping of one God* in the first commandement of the former Table, this knowledge taught them so much, as their books witnes. See *Tully lib. 1. de Legibus, lib. 2. de nat. Deor.* and *Cyrill* brings the doctrine of *Pythagoras* to proue this point.

q Homil. 1. in
Rom. 2.

In the second Commandement the Law forbiddeth images of God. The Persians did so also, as *Strabo* reporteth; and in their war against the Grecians burnt the images of their gods, not in contempt of religion (as some Greeke writers enuiously accuse them) but because (saith *Gualther*) they desired to set vp the worship of the high God, and purge it from idolatrie; the like storieth *Tacitus* of the old Germans; and *Numa* the second king of Rome counted it impietie, saith *Plutarch*, to represent the liuing God by the forme of a man, or figure of anie liuing creature. And though some of them when they knew God, glorified him not as God, but became vaine in their imaginations, and turned the glorie of the incorruptible God into the similitude of an image of a corruptible man, and of birds, of foure footed beasts, and creeping things, *Rom. 1. 23.* This was

not

not Gods fault, saith *Gualther*, who plainly reuealed this knowledge and his will vnto them, but their owne foolish heart, which turne the truth of God to a lye.

For the third precept, forbidding to take Gods name in vaine, manie of them by this their knowledge detested Exorcismes wherein it was prophaned, and *Theophrastus* in *Plutarke* checked *Pericles* for this thing. As for periurie, wherein his name was abused, they punished it seuerely, as examples in their stories do witnesse.

For the fourth precept, of keeping his Sabbath, they ordained lawes for the like, though abusing their knowledge, they misused it with multitude of ceremonies and ridiculous rites.

Touching the second table in generall, their precept of charitie was, Do to others as ye would be done to, which our Sauiour saith is the Law and the Prophets.

For the first precept, of honouring our parents, *Homer* had the same, and gaue the same motiue, *That thou maist liue long vpon earth*. And *Solon* (as *Tully* reporteth) made no law against parricides, because he thought none would be so vnnaturall and vngodly, as to kill his parents.

For the second, *Thou shalt not kill*, their reuealed law of naturall knowledge taught them this abundantly, prohibiting homicide by their publike lawes, as their bookes witnesse. And such was their seueritie against it, that from the building of the Citie, the space of 620. yeares none was killed by anie priuate hand within the wals, as *Dionysius Halicarnassens* reporteth.

For the third, *Thou shalt not commit adulterie*, their lawes were seuerer against it, and punishments of it grieuous. The Egyptians lawes punished it with a thousand stripes in the man, and cut off the nose of the woman, to deterre others from the like, *Diod. Sicul. lib. 2. de reb. antiq. cap. 2. Cal. Rhod. lib. 21. cap. 45.* Solons law permitted, that a man might kill the adulterer when he found him in the act. The Athenians mulct it with a mullet, vide *Cal. Rhod. lib. 27. cap. 4. Plato* with death, *lib. 9. de legibus*. The Lemnii so contemned the goddesse *Venus*, that none wold sacrifice vnto her, onely because they thought she had committed adulterie with *Mars*, *Alex. ab Alex. lib. 2. cap. 14.*

The Lepre led the men three dayes through the Citie, condemning them all their life after, and made the women stand vp in the market place to be a spectacle of shame eleuen daies, *Cel. Rhod. lib. 21. cap. 48. & Alex. ab Alex. lib. 4. cap. 1.*

The Cretans mulct it largely, and excluding adulterers from all office and dignitie, crowned it with ignominie. *Eliau. var. hist. lib. 12. & Cel. lib. 21. cap. 45.*

*f. Alex. lib. 4.
cap. 1. & Tacit.*

The Arabians punished it with death, *Alex. ab Alex. lib. 4. cap. 1.* and Parthians no sinne more seuerely. The Pisidians made them be both led together on an Asse thorough the Citie for certaine dayes, *Stob. ser. 42.* The Thracians punished it grievously. Among the old Germanes *adulteram excisis naribus maritus expellit*, say stories, and lashed her thorough the towne. The barbarous Gothes (as *Procopius* relateth) made it capitall. The Romaines made them do publike penance in a long robe, *Cel. lib. 21. cap. 48.* and made it lawfull to kill their wiues for that fault, whereof *Valerius* shewes many examples, *lib. 6. cap. 1.* But of all most famous is the law of *Zaleucus*, who when his owne sonne was accused of adulterie before him, and adiudged to lose both his eyes for the fault, would not heare the whole Cities intreatie for the one eye, but pulled out one of his owne, and another of his sonnes to satisfie the law, *Val. Max. lib. 6. cap. 4. & Volater. lib. 20.* And thus by this reuealed knowledge were the Gentiles a law to themselves.

For the fourth precept, *Thou shalt not steale*: *Solon* by his law punished theft double. *Draco* by his ordained, that he *qui stercoreandi causa sterqus bubulum abstulisset, aut olera*, who had but stolen a little ordure or dung should die for it, *Alex. lib. 6. cap. 10. ex Gel. lib. 11. cap. 18.*

The Scythians punished no fault sorer. The Indians iudged it the greatest. The Atrians stoned it. The Phrygians if one stole but an instrument of husbandrie, made it death, *Stob. ser. 42. Alex. lib. 3. cap. 5.* and the lawes of the twelue Tables in Rome, punished night theft with death, *Gel. lib. 11. cap. 18. Alex. lib. 6. cap. 10.*

For the fift Commandement, *Thou shalt not beare false witnesse*, the Egyptians punished lying with death, *Diod. Sicul. lib. 2. cap.*

2. cap. 2. the Persians and Indians imposed perpetuall silence on him who had thrice lyed, *Alex. ib.* For periurie, the Indians cut off the toes and fingers, yea the outward members of the periured, *Alex. lib. 5. cap. 10.* And for false accusation see how king *Assuerus* hanged *Haman*, *Esth. 7. 8.* and the Pisidians threw them headlong from a rocke, *Alex. lib. 6. cap. 10.*

For the sixt and last, *Thou shalt not conet*, the bookes of Philosophers, Poets, and Hiltorians are full *de frenandis affectibus*, to speake nothing of their lawes. Did this Ethnicke knowledge and learning teach and perswade them to do the things of the law, and can it not helpe to informe our vnderstandings, reforme our minds, and conforme our wils also? Yes doubtlesse, being made powerfull by the word of the spirit, and fruitfull by the spirit of grace, may it helpe to breed holinesse in vs, that made them so wise, so prudent, so iust, so sober, so temperate, so continent, that without law by this naturall knowledge they did the things of the law: seeing, as *Peter Martyr* noteth, if we looke on the manners, life and conuersation of *Cato*, *Socrates*, *Aristides*, and such heathens, we shall find, they go beyond the Jewes, and exceed many Christians. Wrought it so much good in them, who had not the spirit of grace, and can it worke nothing in vs, who haue the spirit of sanctification?

Comment. in Rom. 2.

4 That learning, the abuse whereof Saint *Paul* condemneth in popular Sermons, may be lawfully vsed therein: but *Col. 2. 8.* *Paul* condemneth the abuse of Philosophie, and the deceit of secular learning, *Ergo.*

Our moderne interpreters expound this place of the abuse, when it *παράλογίζεσθαι*, as the Apostle speakes, doth beguile with paralogismes and vaine deceit, through the traditions of men, according to the rudiments of men, and not after Christ: As, that the world is eternall was a paralogisme of *Aristotle*; that the soules go into new bodies was a paralogisme of *Plato* and *Pythagoras*; that pleasure is the chiefest good, a paralogisme of *Epicurus*: So in Diuinitie, difference of meates, a paralogisme of the Jewes and Papists, and such like. Otherwise when it doth not beguile, and brings such paralogismes, the Apostle alloweth it: therefore *Paul* spake warily, saith *Austine*, adding it of Philosophie,

sophie, after the elements of the world, and not after Christ, and vaine deceit, saith Theophylact, least he should deterre vs from hearing Philosophy. Seeing then he biddeth the Colossians beware in their Preachers of Philosophie, which is παραλογίζουσα, beguiling with vaine deceit, and not after Christ: he alloweth that which agreeth with the analogie of faith to be heard of the people at Colosse. This place vseth ^u *Socrates* for a reason to proue this point in hand.

^u Lib 3. hist. Ec-
cles cap. 14.

5. Saint Paul 1. Thess. 5. commaundeth vs to trie all things, and keepe that which is good. And in this precept *Socrates* before cited, thinkes the Apostle commaundeth Preachers to search for learning in all bookes for their people, that we be *exquisiti numularij quo omnia exploremus*: and it is euident (saith he) that the Doctors of the Church frō their youth to their last old age in *Gentilium disciplinis se exercuisse, idque partim disertis sermonis & mentis exercenda causa, partim ut eos ipsos scriptores doctrina, qua tradenda errore lapsi sunt, penitus conuincerent*. They tried all secular writers, and for their vse tooke out of them that

^x Probl. loc. 150.

which was good. So ^x *Aretius* vnderstandeth this place of the Apostles precept, commaunding Preachers to reade and trie any secular authors, and take out of them that which is good. *Vt apud more per omne scriptorum genus volitemus, ac quicquid boni apud singulos deprehenderimus, in usum nostrum transferamus*. One (saith he) will teach vs methode; another, purer speech; a third, examples of vertues. This author, history: that piety for our people. And there is no booke (as *Plinie* noteth) so bad, out of which some good may not be learned. Our Sauour in his sermons bad the people trie brute beasts, and learne of them that which is good: and why may not we bid our people trie Poets, Philosophers, Historians, & learne of them that which is good? *Esaie* bad the people trie Oxe and Ass, and learne of them that which is good: and why not much more of wise and prudent men? *Ieremie*, the Swallow, Turtle and Crane: and why not we much more *Plato*, *Aristotle* and *Xenophon*? *Salomon* the Ant, and why not *Aristides*? *Ieremie* Dragons, and why not heathens? Our Sauour rauens, lillies, and fowles of the ayre; and why not Poets, Philosophers and Historians? He taught the people
from

from vintners, husbandmen, builders, pipers, sowers, marchants, fishers, dough-kneaders, weather-wise and wizards, butchers and what not; and why not we from any that which is good? He said to his people, Learne of the Lillies of the field, learne of the fowles of the heauen; and why may not we say, of *Tully*, of *Plato*, and such like? Wherefore if they be bid trie all things in any authors, and keepe that which is good; let them looke to it who trie none, nor take ought at all from strange authors. *Paul* saith, Trie all, and keepe that which is good. As *Christ* said to *Peter*, Arise *Peter*, take and eate: but they answer, Not so Lord, for no vncleane thing hath euer entred into our mouthes.

6. Seeing secular learning is not forbid by the word, we should not withhold it from the people, who desire to heare heathens and infidels witnesse Gods truth: and this after *Pauls* example, *1. Corinth. 9.* who became all to all to winne the more. And this place *y Clemens Alexandrinus* vrgeth for this point in *y Lib. 5. Strom.* hand. Saint *Paul* became all things to al men, that by al meanes he might saue some: that is, changed all shapes in things indifferent (saith *Caluin*) as the matter required, and put on diuers persons of men for the more profit of his hearers. To the Iewes he became as a Iew, not onely in manners, when for them ^z he ^z *Acts 16. 3.* circumcised *Timothy*, ^a purified himselfe, ^b shored his head in ^a *Acts 21. 26.* ^b *Acts 18. 18.* *Cenchrea*, and obserued some legall rites, of which he discharged the Gentiles, *Acts 15.* but in his doctrine also, when disputing with the Iewes he vsed the testimonie of the Prophets and not of the Apostles (as ^c *Theophylact* obserueth) that he might ^c *Enarrat. in Tit. 1. 12.* winne the Iewes. To the Gentiles that were without law, he became as a Gentile, as if he had bin without law, in preaching to Philosophers, not from Scripture but from Philosophy and Poets, when he tooke the inscription and epigramme of their altar for his text, whereon he made his sermon, as *Theophylact*, *Ierome*, *Chrysostome*, *Ambrose*, *P. Martyr* and *Gualther* expound this place, that he might thus win them without law, that were indeed without law. *Solent enim omnes ex proprijs & cognitis argumentis conuinci*, saith ^d *Theophylact*: *Id ipsum facit & Deus, cum* ^d *Id. in Tit. 1. 12.* *singulos hisce ex rebus trahit ad sui cognitionem quibus insueverunt* *magis*

magis & credunt. As himselfe taught *Balaam* by the mouth of his Ass, *Numb. 22.* and by his foolish beast whereon he rode forbad the foolishnesse of that Prophet. *Saul* by the witch he confuted, whom he beleeued, *1. Sam. 28.* The soothsayers by the Oxen that caried the Arke, *1. Sam. 6.* He called the wise men of the East by a starre, *Mat. 2.* because they were giuen to *Astronomie* and starre-gazing, as *Musculus* obserueth: and why not we then by *Astronomie*, who are giuen to that most? He drew fishermen vnto him by a draught of fish, *Luke 5.* and why should not fishers of men baite their hooke with stories of fishes and draughts, to catch fisher-men alike? Vnto the *Capernaits* that followed him for bread, he preached of heauenly bread, & gaue them food from heauen, *Iohn 6.* Vnto the *Samaritane* that came to draw water at *Iaakobs* well, he discoursed of other water, and opening the fountaine of *Dauid*, gaue her water of life, *Iohn 4.* Et hoc exemplo Doctores Euangelij monentur, saith *Musculus*, by this example are we admonished to become all to all, that by all meanes we may saue some, and winne the moe. Thus, as *Caluin* spake of his Apostle *Paul*, *Omnes formas mutauit & diuersas hominum personas induit.* To *Marie* in the garden he appeared like a gardener: and why should not we to planters and grafters appeare from *Plinie*, *Dioscorides* and herbalists, with the nature of trees and plants, as the Scripture doth? To those two trauellers *Luk. 24.* he appeared like a traueller: and why should not we speake vnto trauellers of peregrinations, iourneyes by sea and land out of stories? To strong *Iaakob* he appeared like a wraistler, *Gen. 32. 24. 25.* and so should we to souldiers with stories of battell and warres, as oft doth the Scripture. Thus appeared he to his people in preaching with similitudes, parables, allegories, stories, and what not. Thus his Apostle was made all to all, to winne the moe, that is, saith *Piscator*, *Omnium ingenijs se accommodauit:* and so should we in sermons frame our selues to all mens knowledge and nature: to husbandmen with stories of husbandrie, from *Columella:* to Philosophers, with axioms of *Astronomie*, from *Aristotle:* to Phisitions, with aphorismes of medicine, from *Galen* and *Hippocrates:* to Lawyers with maxims of law, from *Iustinian:* and to Atheists, with naturall reason
and

e In Math. 4.

and testimonies from heathen, and kull Goliath with his owne sword.

Christ prooued the resurrection to the Sadduces, not by *Iob* 19. which is the most pregnant and plaine place, but onely out of the fiue bookes of *Moses*, *Math.* 22. which alone they allowed, So did *Paul* the Philosophers at Athens by the inscription of their altar, *Acts* 17. The Atheists at Corinth, not by Scripture which they refused, but became as one without law to them that were without law, *Conciones suas illorum captui & moribus accommodauit, & omittis scripturae testimonijs, argumentis est usus, & Poetarum quoque auctoritate pugnavit*, saith ^f *Gualther* on this place I vrge. By whose practise, as they are checked, who bring nought but scripture against Iudaisme, Paganisme, Atheisme, as *Cyprian* is sharply taxed in *Lactantius*, because against *Demetrius* he brought testimonies of Prophets and Apostles, which he counted fabulous, and not of Philosophers and Poets, whose authoritie he could not refuse: so are they much to blame, who become not all to all, all true writers to all hearers, that by all meanes they may saue some, and winne the moe. Some desire in such a doctrine Gods testimonie alone, become as a Jew to the Iewes: some, heathens testimony to witnesse that truth, become as a Gentile without law to them that are without law, become all, Philosophers, Poets, Historians, in truth, that by all meanes we may saue some. *Sunt enim etiam anima propria habentes nutrimenta* (saith ^h *Clemens Alexandrinus*) *& alia quidem augentur per agnitionem & scientiam, alia vero per Graecam pascuntur Philosophiam, cuius, quemadmodum nucum, non est quiduis esculentum*. Euery soule hath its owne proper food and feeding, some are fed and nourished by the scriptures alone, others stomacke will haue it sawced with secular learning, else they will not tast our receit, nor relish the things of the spirit. *Neque vero verebuntur nostri &c.* saith he, *ut ijs quae sunt pulcherrima ex Philosophia, & ijs quae praecedunt disciplinis*, he brings this place of the Apostle for his reason, *non enim solum propter Hebraeos & eos qui sunt sub lege, par est fieri Iudeum; sed etiam propter Graecos Graecum ut omnes lucrifaciamus*. Let vs therefore (saith he) as the Apostle did, preaching Christ

^f *Homil. 47. in 1. Cor. 9.*

^g *Jerom. Epist. ad Roman.*

^h *Lib. 1. Strom.*

admonish euery man, and teach euery man *in all wisdom*, that we may present euery man perfect in Christ Iesus.

7. Preachers are commaunded to studie, to shew themselves approoued worke-men that need not be ashamed, *denuding the word of truth aright*, 2.Tim.2.15. But the word of truth we cannot cut and deuide aright to our people without the knife of secular learning: Therefore is it lawfull, yea necessary in our sermons. The proposition being cleare, I proue the assumption, 1. by the iudgement of auncient and late writers: 2. by the practise of them both: 3. by many instances of scripture. For

i Lib. 2. de Doctr.
Christi. cap. 28.

k Proem. in Dan.
ad Pammach.
Muxplex Gra-
corum historia
necessaria est.

the first, Saint ⁱ *Austine* sheweth plainly, that history is needful, & *plurimum nos adiuvat ad sanctos libros intelligendos*, and sheweth for want of this, many haue erred in expounding the scriptures. S.^k *Ierome* auoucheth that for the opening of *Daniels* Prophecie, many stories of secular writers are necessary, as of *Suctorius Calimachus*, *Diodorus*, *Hieronymus*, *Polybius*, *Possidonius*, *Claudius*, *Theon*, and *Andronicus* surnamed *Alipius*, *Iosephus* & those he citeth, chiefly our *Lucy*, *Pompeius Trogus* and *Iustine*, who explaine all the storie of the last vision, and describe the warres of Syria and Egypt, that is, of *Seleucus* and *Antiochus*, and the *Ptolomies*, after *Alexander* euen to *Augustus Caesar*. And if at any time I be compelled (saith he) to vse secular learning, it is not my will so much as great necessitie that inforceth me, that I may proue those things which the Prophets foretold so many ages before, *sam Gracorum quam Latinorum & aliarum Gentium literis contineri*, are contained in the writings of Greeke and Latin authors.

l Ora. 2. de confer.
in Eccl. pur. put.
Dei verbo.
Adminicula ve-
ro artium dicendi,
ac praeceptorum
Philosophiae par-
tium, maxime
Ethicae & Phy-
sicae cognitis.

Yea ^l *Zanchius* himselfe confesseth, that Preachers must come to handle the word *necessarijs instructi adminiculis*, furnished with these necessary helpes, if they will profite their hearers, and do any thing worthy praise. These helpes are the arts, and the chiefeest parts of Philosophie, especially the knowledge of morall and naturall Philosophie. *Absque his enim non modo plurimas scripturarum sententias non intelligent, sed & multas gravissimas disputationes de providentia Dei, de peccato, de libero arbitrio, de lege Dei, de virtutibus &c. non assequuntur; sine illis vero, ne quidem quae assecuti fuerint, commodè tradere alijs poterunt.*

Maie

Marke him, neither can they vnderstand and open the scripture without the helpe of secular learning, nor deliuer the meaning they haue to the people fitly without it. For we know (saith he, citing this very place I vrge) that the Apostle requireth in a Preacher skill to cut and deuide the word aright. And lastly, there condemneth he them who are *αὐτοδίδακτοι*, *quod hominum genus raro Ecclesie profuit*, teachers from their owne braine, which sort of men seldome haue profited the Church.

As he resolved in that Preface, so in his ^m booke alleaging that place before vrged, *1. Thessal. 5. Trie all things, and keepe that which is good*: to proue that we must reade interpreters for getting the sense, he addeth, that to attaine the true meaning of scripture, we must sift it and trie it *consultis lexicis & libris de Tropis scripturarum siquid occurrat in verbis: consultis verò historijs & aliarum artium libris siquid talium rerum scitu necessarium occurrat*. And ⁿ after auoucheth, that we must take care that we vnderstand the signification of words, the force and proprieties of speeches, and any other things, the knowledge wherof must be fetcht from Gramarians, or Logicians, or Historians, or Mathematicians, or other arts, *illa ex ijs libris cognoscantur*: let the knowledge of those things be fetcht from such bookes and authors.

m Zanch. quest. 12. de sac scrip. reg. 3.

n Regula 9. Quoru cognitio petenda sit ex Grammaticis vel Dialecticis, vel historijs, vel Mathematicis, vel alijs artibus, &c.

A Preacher must open his text as well by prophane as sacred writers, saith ^o *Gualther*, applying those things in either to these times for our instruction and comfort, *Et hac est illa verbi Dei secatio quam Paulus suo Timotheo, & in illo ministris omnibus commendat*: and this (saith he) is that cutting of Gods word aright, which *Paul* commendeth to his *Timothy*, and in him to all Ministers of the word.

o Præfat. in minor. Prophet.

Who can vnderstand the phrases of Scripture without Grammer, saith ^p *Hemingius*? Who the parts of longer speech, who the order of disputations; who the force and connexion of their arguments without Logicke? Doeth not *Paul* require in a Preacher, that he be apt to teach and deuide Gods word aright? which that he cannot do without Logick, Rhetoricke, nor without secular learning expound it, who seeth not?

p Comment. in Col. 2. 8.

» Many things (saith he) are said in the Prophets, the Psalmes and
 » Apostolical writings, *Qua sine verū naturalium doctrina intelligi*
 » *nequeunt*, which cannot be vnderstood, much lesse opened
 » to the people without the doctrine and learning of naturall
 » things.

Whatsoever things are written of the site of places, and of
 the natures of beasts, trees, stones, herbes, or other like bodies
 in prophane authors, that the knowledge of them helpeth to o-
 pen the darke places of the Scripture, we haue taught before

q Lib. 2. de Doct.
 Christ. cap. 19.
 quæcumque de la-
 corum seu natu-
 rali, animalium,
 lignorum, lapidū,
 herbarū, aliorū
 re corporū scrip-
 ta sunt, eorū cog-
 nitione valere ad
 anigmata scrip-
 turarū soluenda
 docuimus.
 r Proble. loc. 150.
 de lect. Ethnic.
 s Vide Inducem
 loc. pag. præfix.
 tom 1. August.
 & Aliba mar.

saith Saint *Anstine*: and cap. 16. he shewes, that for expoun-
 ding the Scripture aright, the knowledge of beasts, of herbes,
 of stones, and such like is necessary, and must be found out. And
 where are these natures better to be found, then in *Plinie*, *Ari-
 stotle*, *Dioscorides*, *Gesner*, Poets, Philosophers and Historians?
Certum est (saith *Aretius*) it is certaine, that difficult places
 and hard knots of the Scripture *usitata phrasi & sententia ab Eth-
 nicis petita expedi*, are opened by a like phrase and sentence in
 prophane authors. And though many places in Scripture be
 plaine and easie, yet who seeth not, that because of seeming an-
 tilogies, whereof there be not a few in the Scripture, of ambi-
 guitie in speech and words, of imperfect clauses, of prepos-
 terous speeches and anticipations, of idiotismes, in both tongues,
 of manifold allusions to things of all sorts, of tropicall and fi-
 guratiue speeches, wherof I spake before; and lastly of the diffi-
 culty, and obscurity of Scripture, wherof *Illyricus* hath giuen no
 lesse then one and fiftie reasons, though matters most necessary
 to saluation be in some place or other plaine, yet can it not be
 vnderstood without this helpe. Reade that writer, how he
 sheweth, in euery booke of holy writ some thing is allu-
 ded to, which without it we cannot expound and deuide aright
 to our people.

t Tract. 1. de ras.
 cognos. script.

u Ibid. & tract.
 6. de necess.
 cognit.

But of all other *Hyperius lib. 1. de ration. stud. Theolog. cap. 4.*
Quod artium scientia sit Theologo necessaria, is learned and large
 in this point. Where he auoucheth, that the knowledge of the
 arts doth no lesse mightily conduce to vnderstand, then to open
 and expound to others the high mysteries of the Scripture. Nei-
 ther will we heare them *qui obgannunt*, who barke and baule a-
 gainst

gainst vs, that the skill of vnderstanding and expounding the Scriptures, is so to be expected of the holy Ghost, that we need not vse these good helpes. Though all knowledge of diuine things come from God, yet is it exacted of vs to learne the arts, the tongues, and other secular learning with many watchings, and vse them when the matter requireth, in expounding the Scripture: *Quid verbis opus est? enuncit experientia, &c.* What need words? experience proueth, that the causes, beginnings, progresse, ends, circumstances, and what soeuer is of moment, are in obscure places more perspicuously explained of them, who vse the arts, then of those that want the or vse the not at al. And afterward he sheweth at large, that Grammer for proprietie of words and phrases: Logicke for definitions, diuisions, demonstrations, argumentations, auoiding sophismes, and distinguishing ambiguities: Rhetoricke, to teach, delight, perswade, and moue the affection: Arithmeticke for calculation of times, yeares, and supputations: Geometrie, for sites and situations of places, countries, and regions: Physiologic, for scanning causes and their effects, for searching natures and qualities of man, his soule, her faculties: of plants, stones, beasts, birds, hearbes, trees, Palmes, Cedars, Olive tree, Fig tree, and Vine, mentioned often in Scripture: diseases, as leprosie, dropsie, fluxe of bloud, and feuers: Astronomie, for the celestiaall motions, for the Sun, Moone, Starres, for Meteors, raine, wind, rainbow, thunders, haile, tempest, earthquakes, and the first and latter raine in Canaan: Ethicke, for manners and good life: for definitions of vertues or vices, for helpes and hinderances of both: Historie, for knowledge of men, their manners, kingdomes, and regencie of the Monarchies: Poetrie, vnder whose darke fables much excellent morality for life and good maners, like a kernel within the shell is contained. Without these arts (saith he) a Preacher cannot vnderstand the Scriptures aright: *Neque Prophetarum vaticinia & conuersiones plane percipiet*, neither open them for himselfe, nor diuide them to other aright. And therefore Theodoret on this place, *diuide aright*, compares a Preacher to a plowman, who vseth not one, but many instruments, as helpes for tilling the ground. Indeed *sola vomere terra proscinditur: sed*

x Lib. 16. de
ciuit. Dei cap. 2.

y B. Jewell ser.
6. in 1 of 6. of
destroying Ie-
richo.

z Lib. 3. Instit.
cap. 1.
Vellem mihi da-
ri eloquentiam,
vel quia magis
credant homines
ornata veritati,
vel ut ipsi suis
armis vincantur
a Ibid.
b Ibid.

ut hoc fieri possit, cetera etiam aratri membra sunt necessaria, saith

x *Augustine*: The culter and share is the principall toole that clea-
ueth the ground, the word of God alone is sharpe to diuide be-
tweene the marrow and bone, and plow vp the fallow ground
of our hearts: yet as *cetera aratri membra sunt necessaria*, as the
other tooles are necessarie in the plow, so *Aratus*, we see Saint
Paul was faine to vse as an helpe for his tillage. If this simily
like not, a y larned Bishop and iewel of our Church vsesh ano-
ther, We say eloquence and other liberall arts are to be likened
to that part of the Carpenters wimble, which turneth about,
goeth round, and by little and little draweth in the iron or
steele-bit. The wooden handle entreth not into the wood, but
wreatheth in the piercer: so do these arts, if they be rightly vsed,
further the vnderstanding of the word of God. This vse *Laetan-*
tius seemed to seeke, when z he said, I would I had the gift of
eloquence or learning, either because men might giue better
credite to the truth, when it is beautifully adorned, or that they
might be ouercome with their owne weapons. And surely they
who do not thus maintaine learning in preaching, but would
banish the vse of liberall arts from the pulpit, reitore (as much
as in them lyeth) ignorant Iericho againe 3 saith Bishop Jewell.
And I may with b him boldly auerre, This ignorant Iericho hath
many friends in our dayes, who by all meanes draw men from
knowledge, and seeking for learning in bookes which carrie
fruisfull instruction: but good letters and studie to encrease
knowledge, are not to be neglected. Such as presume of Gods
spirit ouer boldly, that without their indouour to vse the wholesome
meanes which he hath left vnto his Church, they shall and do by spe-
ciall inspiration vnderstand his will, do rempt God. Thus we see
that Preachers in the iudgement of auncient Fathers, and late
writers, cannot open the Scriptures nor diuide the word aright
without secular learning.

2 This appeareth by the practise of all ecclesiasticall ex-
pounders, who cannot giue vse of the true sense of Scripture,
nor diuide it aright without this knife of secular learning. How
oft are our moderne interpreters (to speake nothing of the aun-
cient) *Gualther*, *Peter Martyr*, *Musculus*, yea *Caluin*, and

most

most of all *Iunius* and *Beza*, faine to consult with Poets, Philosophers, and Historians for the vse and acception of words, for proprietic of phrase, for vnderstanding of stories and hard places in the Scriptures? Are we better able then they to explaine them without it? and may we not cite it as they do, without ostentation of learning? Indeed some haue practised and said they bring no prophane author, but when they find him cited in *Caluine* or *Beza*, because (I thinke) it is then hallowed, as *Paul* sanctified *Menander* and the Poets: but what is this else, saith *Aretius*, then to be led by Commenters onely, and see with other mens eyes? If *Caluin* or *Beza* bring the sense of a word from a Poet, and we take it from him, why is it not as lawfull to cite it as *Beza*? or rather to drinke the fountaine then the brooke?

3 As *Hyperius* auoucheth, that diuerse matters of all kind are handled in Scripture, which without secular Writers we cannot vnderstand, nor open their meaning to our people: so sheweth he diuerse instances and examples thereof, as *Esa.* 15. *Joel* 2. to explaine their custome how the Iewes testified grieue of mind by shauing their heads and beards, by putting on sackcloth and renting their garments, *operapretium est*, it is needfull to shew from prophane Writers the like custome of Ethnick nations, who tooke it of them as most auncient, as the Gracians, Milesians, Carthaginians, Persians, Egyptians, Assyrians, Romaines, and many other, as *Alex. lib. 3. genial. dier. cap. 7.* sheweth at large, how *Archelaus* king of Macedon in token of sorrow, shaued his head at the death of *Eurypides*, and *Achilles* at the funerall of *Patroclus*. We tell them (*Deut. 11. 10.*) that Egypt hath no raine for extremitie of heate, and though Scripture there tels vs it is watered with labour, (*uid. Esa. 23. 3.*) yet how can we assure them the meanes of the whole lands fertilitye, but by shewing out of *Plinie*, *Pomponius Mela*, & *Solinus*, *Egesippus*, &c. that it is by the ouerflow of Nilus, which we read not in Scripture? Will they not maruell, and say like *Nicodemus*, How can these things be? vnlesse we thus expound and explaine it? So *Mat. 9. 23.* they will maruell what minstrels did at a funeral. They will not, if we shew them how antiquitie by musicke

c Lib. 1. de rat. stud. Theolog. cap. 11. Obs. 8.

lib. 5.

e Lib. 5. nat. hist. cap. 9 & lib. 18. cap. 18.

f Lib. 1. cap. 9.

g Cap. 41.

h Lib. 2. de ex-cid. Ieruf. cap. 9.

*1 In vet. musc.
Promm.
k Stat. lib. 6.
Tob.*

*1 Virgil. lib. 11.
Pers. Satyr. 3.*

*m Plin. lib. 8.
Epist. 7.
Horat. lib. 2 ser.
vide Martial.
lib. 5. Deposui
soleas, &c. Et Te-
rent. Heaut. Ac-
currunt serui,
soleas detrahunt,
video alios festi-
nare, leões stru-
ere, canam pa-
rare.
m Iosiph. lib. 18.
antig. Engeb. lib.
1. cap. 3. & lib. 2.
cap. 11.
o Lib. 7. polit.
cap. 11. ad fin.*

musicke (as *Boetius* sheweth) moued their friends to lament yet moderately, and therefore ordained *k tibia*, a pipe at the death of youth, (as it was now at the death of *Isirus* daughter) and *tubam* a trumpet at the death of old folke. How can we open fully this place without the helpe of these Poets? Shall we say, It was an auncient custome? Suppose an hearer say of vs truly, what *Aristotle* of *Moses* saith for *Genesis*, *Hic homo multa dicit, sed nihil probat*, Sir. I beleue you not, vnlesse you shew me more then your owne bare word. So *Luk. 7.* they will maruell how *Mary* could with teares wash Christs feet sitting at supper, and wipe them with her haire. Went he bare-foot? no, from *m antiquitie* I must shew how in eating they leaned on a bed, and put off their shooes lest they should defile it. So *Luk. 15.* of the bloud of those *Galilæans*, *Act. 5.* of *Thendas* and *Indas* of *Galile*, this cannot be fully explained, without *n* them who haue written of them at large. *Ioh. 8. 25.* when the Iewes asked our Sauour, Who art thou? and he answered: *τὴν ἀρχὴν καὶ λαλῶ ὑμῖν*: what stirre do Interpreters keepe on this place? how doubtfull, hard, and vncertaine is it at first looke? where as if we shew the vse and phrase of the Greeke tongue, which vseth *ἀρχὴν* from *πρῶτος*, *primitus*, first, or before, as *o Aristotle* vseth the word, it is easie. The Iewes of old searched, and to this day spend their wits, to make Gods promise true of their eternall possessing the holy land, though they be cast out, and are driuen to many shifts: but see how briefly *Austine* explanes it from a like phrase in *Horace*:

Serviet eternum, qui paruo nesciet uti.

To be short, many stories of the kings of Babylon, the Medes, Persians, and Macedonians, occurre in Scripture, which without prophane stories we cannot explaine. The people are bid learne of the Turtle, Crane, and Swallow, *Ier. 8.* often mention of trees, as the palmetree, like which the righteous is promised to flourish, and spread abroad like a Cedar in Libanus. Of the Olive tree, whereunto we Gentiles are compared *Rom. 11.* Of the Vine, whereto all Christians *Iohn 15.* Often also are infinite elegant similitudes drawne from naturall things, *In his omnibus locis* (saith *Hyperius*) *opus est eos autores consulat, qui de quadrupedibus,*

pedibus, serpentibus, anibus, arboribus, herbis, alijsque rebus simplicibus ex professo disputarunt. And seeing Salomons Philosophy wherein he wrote of all plants, from the Cedar to the Hyssope on the wall, is perished, what better helps of explanation then *Plinies* naturall historie, then *Aristotles* storie of beasts, then *Columella* for rurall matters, then *Leninus Lemnius de herbis biblicis*, for declaring the nature of herbes in the Bible, then *Cardan* and *Alians* diuerse stories, or *Gesner*, for the qualitie, natures, feature, &c. of all beasts, fishes, and serpents in those his large volumes? I may find a beginning, but no end in examples of these things. But who seeth not by these few, that without this knife we cannot cut and diuide the word aright? We reade 1. King. 5, that king *Salomon* hauing plentie enough of timber and trees in mount *Lebanon*, yet wanting so skilfull Carpenters in Iurie, as were the *Sidonians*, he hired Wrights of *Hiram* an heathen, to cut downe and hew timber for building of the temple. Marke *Peter Martyr* on this place, that he saith the *Sidonians* and men of *Tirus* were cunning in hewing timber, which he doth not attribute to the Hebrues, *Nos communefacit* Quod Hebreis non tribuit.
pijs hominibus licere, artibus Ethnicorum uti si eis opus habuerint, habuit quidem Salomon in ditione sua materiem, quandoquidem; Lebanos mons Hebraeorum fuit. sed peritos artifices non habuit. Preterea conuenit ut mysteriũ nõ pratereamus, verũ spectemus non sola Hebraeorum opera, sed etiam Ethnicorum templum Dei adificari. Though *Christ* our *Salomon* haue timber enough in mount *Lebanon*, matter in Scripture sufficient for building vs vp in faith, yet needes he the *Sidonians*, and skilfull Carpenters of *Tyre* to cut downe this timber, to hew timber out of the thicke trees, and bring it to an excellent worke: that is, to diuide and cut it aright for building of his temple. And whereas some that are thought Stewards of Gods house, thinke to cut it without a knife, and diuide to euery one their portion without this diuiding aright: *Complures illud undique lacerant atque diserpunt*, saith *P Chrysostome* on this very place I vrge, many of them p Homil. 5. in 2. Tim. 2.
teare it and pull it in peeces; or as *Caluin* here speaketh of each sort of them: *Alij mutilant, alij diserpunt, alij contorquent, alij disrumpunt, alij in cortice haerentes non perueniunt ad ipsam animam.*

9 Lib. 2. de rat.
concordia

Some mangle it, others teare it, some wrest it, others come neuer to the kernell and sense for want of breaking the shell, the rest pull it asunder, and for want of this knife teare it with their teeth. I end this reason with *Erasmus, His disciplinis, &c.* By these arts and secular learning soberly deliuered and fitly applied, is got a certaine dexteritie of wit, both to iudge of the right sense, and also fitly to deliuer it. And the more plenteous grace of the spirit comming ypon that skill got by mans industrie, *non dissoluit sed absoluit, non adimit sed adiunat*: but rather hauing got excellent gifts of nature, doth by them more excellently declare his efficacie and power, as the cunning craftsman more curiously shewes his best art and skil on an excellent subiect: *Ita nostram industriam adeo non aspernatur spiritus ille celestis, ut exigat etiam, nec indignatur sua dona nostro vicissim studio adiunari, tantum abusu impia nostri fiducia.* I speake to the learned, iudge ye what he saith. These be the places of Scripture expounded both by auncient and moderne; which still (I iudged) allowed as lawfull, if not commanded as necessarie, humanitie in all Sermons.

Next this first prooffe of Scripture, shall secondly be reasons.

First reason.

That doctrine which is taken out of the sacred Scriptures, is lawfull in all Sermons. But most doctrine of heathen Writers, that is true, is taken out of the sacred Scriptures, Therefore most doctrine of heathen Writers that is true, is lawfull in all Sermons. The proposition is cleare, for do they not cite the Apocrypha, when he hath a sentence taken out of canonical Scripture? Approoue we not and alleage in all written bookes, that truth which the Authors tooke out of it? Thinke not these men their owne sayings worthie to be vsed in all popular Sermons, when in sense it is taken out, or agreeth in substance with that pattern of truth? For the assumption, *Iustine Martyr*, who liued so neare the Apostles, affirmeth, al things that both Philosophers & Poets haue deliuered of the immortalitie of the soule, or of torments after death, or of the knowledge & contēplatiō of diuine things, or such like decrees, *argumenta à Prophetis mutuati & intelligere potuerunt & commemorarunt*, They borrowed them all of the Prophets, & had them but at second hand from the Scriptures.

9 Apolog. 2. pro
Christ.

Itaque

Itaque in omnibus & apud omnes veritatis semina videntur esse: and therefore he shewes at large in that second Apologic, that there is great harmonie and agreement betweene Christian doctrine and Philosophers and Poets, whence he claimed it thus before: That whatsoever excellent things were said of all Philosophers, Poets, and Historiographers, *nostra sunt, Christianorum*, they are ours who are Christians. ¹ *Tertullian* saith no lesse: Which of the Poets, which of the Philosophers is he, who hath not drunke of the fountaine of the Prophets? Thence the Philosophers watered and quenched the thirst of their wit, *ut quae de nostris habent ea nos comparent illis*. And hauing shewed how many things they haue like the Scriptures, asketh, *Vnde haec (oro vos) Philosophis aut Poetis tam consimilia? non nisi de nostris sanamentis, ut de prioribus*. Those things (saith ^u *Ambrose*) which the Scriptures speake in plaine and simple words, doth *Aristotle* and the Peripatetickes sing of and extoll *magno quodam cothurno*, with excellencie of speech, and wisdom of words. ^x Again, let Poets and the Philosophers acknowledge, that whatsoever excellent things they haue spoken, they haue them from ours, that is, the Scriptures. And ^y againe, I haue versed the words of *Esdras*, (saith he) *Vt cognoscant Gentiles ea quae in Philosophiae libris mirantur translata de nostris*, that the heathens may know, that those things they admire in the bookes of Philosophers, are taken from the Scriptures. *De literis nostris* (saith ^z *Austine*) *habuerunt omnia quaecunque bona & vera dixerunt*: All their sayings that are good and true, they had them from the Scriptures. This ^a *Cyrell*, ^b *Chrysostome*, ^c *Theodoret*, ^d *Nazianzene*, with many mo affirme and confirme; and therefore *Clemens Alexandrinus* in his bookes of Stromes handling this point, ^e calls them theeues, for stealing that truth out of Scriptures which they withheld in vnrighteousnesse, and was none of their owne: yea spends the whole sixt booke almost in detecting this theeuerie of Poets, Philosophers, and Ethnick Historians. They witnesse our truth in many things: *Plato* hath much of the destruction of the world, for many thinke he had read *Moses*, whence he is tearmed *Moses Atticus*, the Atticke or Graecian *Moses*. *Homer* of the paines of hell, and honouring

*Magnus confusio
sui de Christiano
Christianorum
Philosophis &
Poetis.*

Apolog. 1.

*1 Apolog. ad
uers Gen.
Quia Poetarum,
quam philosopharum
qui non omnino
de Prophetarum,
fonte potauerit &
Inde igitur Phi-
losophi suam in-
genij sui riga-
uerunt, &c.
u Lib. 2. de A-
brab. cap. 10.*

*x Lib. 2. ad Sim-
plic. Epist. 7.*

*y Lib. de bon.
mors. cap. 10.*

*z Lib. 2. de doc.
Christ. cap. 28.
vid. lib. 18. de
ciuit. Dei cap. 14
a Lib. 1. & 10.
contra Iulian.
b Homil. 65. in
Ioban.
c Lib. 1. Graec.
Fabul.
d Orat. in Basil.
e Lib. 5. Strom.*

f Lib. 1. in Da.
cap. 1. ver. 1.

g In Tit. 1. 12.

2. Reason.

h Comments. in
Tit. 1. 12.

i Comments. in
1. Cor. 15. 33

k In 1. Cor. 15.
33.

l Lib. 2. de lib.
arb. cap. 12.

our parents. *Tully* of Gods providence, and rewards of vertue. Whence ^t *Ierome* doubted not to tell thee, That thou maist find some of the vessels of Gods house in the bookes of Philosophers. And surely if euery man that found his neighbours ore going astray, was commaunded by the law to bring him home to his maister that owed him: much more (me thinkes) are we bound to bring home these vessels into the house of God, and carrie home all their truth, as stray goods from the temple of the Lord. In many points they witness our truth. And though Christ and his Apostles refused testimonie of the diuels, because it was needlesse, sith their miracles did sufficiently witnes their doctrine, as ^s *Theophylact* obserues: yet these failing in vs, we haue need to call both Apostles and Philosophers, Prophets and Poets, as *Moses* did both heauen and earth to witnesse his truth. And though the testimonie of God be greater, yet may we receiue the witness of men: as *Demetrius* had good report not onely of the truth it selfe, but of all men. Wherefore when we dare appeale to enemies, and say with our Sauour, Yea let euen these speake, this is glorie for it, as it was for him.

2 Truth is still truth wheresoeuer we find it, and may be cited of whom soeuer it be spoken, saith *Aretius*. *S. Paul* giues a reason, *Tit. 1. 13.* why he alleaged the Poet, *hoc testimonium verum est*, this testimonie is true. Sith all truth is from God, saith ^h *Caluin*, if any thing be truly said of the wicked heathens, it ought not to be refused, because it came from God: and seeing
 ” all things belong to him, why is it not lawfull to apply and vse
 ” any saying to his glorie, which may fitly be bestowed to that vse? And againe, seeing all truth is from God, there is no doubt
 ” *quin Dominus in os posuerit, etiam impijs quaecunque veram & salutarem doctrinam continent*: But the Lord put into the mouth
 ” euen of the wicked, whatsoeuer things contain true and whole
 ” some doctrine. ^k *Peter Martyr* witnesseth this truth, we may borrow it of the heathens, seeing by whosoever truth is spoken,
 ” it is of the holy Ghost: and when we take it out of their books,
 ” *non aliena rapimus, sed nostra ab iniustis possessoribus nobis vendicamus*. There is but one truth among all (saith ^l *Anstine*) and this one truth of whomsoeuer it be spoken, must be receiued, as
 he

he sheweth *lib. 13. confess. cap. 31.* But that Father *lib. 2. de Doctr. Christi. cap. 18.* is excellent in this point, as in al. If prophane writers haue said any thing well, it is not to be refused for their superstition, if we can take any thing from them profitable for vnderstanding the scriptures. For then ought we not to learne letters, because *Mercury* (as they say) was their inuentor: or because they dedicated temples to Iustice and Vertue; and because those things which are to be borne in our hearts, they rather would adore and worship in stones, therefore we should flie iustice and vertue. *Imò verò quisquis bonus verusq; Christianus est, Domini sui esse intelligat, ubicumque inuenerit veritatem.* And surely then in Saint *Austins* iudgement, they are not good and true Christians that refuse Gods truth when they find it in heathens. *Quicquid verum est, Christi vox est* (saith *m Bucer*) *eam m Jo Psal. 1.1.* *undicunque sonuerit audiamus:* and indeede euery Christian whensoever he heareth truth out of Philosophers, Poets or Historians, will know his voice, yea follow it, and say with his spouse, *Vox dilecti mei est,* It is the voice of my beloued that knocketh, *Cant. 5.2.* If wicked *Saul*, if trecherous *Indas* and sonne of perdition, yea if a foolish *Ass* speake truth vnto *Balaam*, he must receiue it: and if a *Rauen* bring *Eliab* meate, he must not refuse it, because it came frō the Lord. And indeed, whether we search in the Prophets or Poets, in the Apostles or Philosophers, in *Moses* or *Aristotle*, there is but one truth, diuersly apparelled. If *Peter* confesse, and the diuels professe of Christ, Thou art the Son of God, it is not a truth in the one, and a lie in the other: but though the persons be contrary, the motives diuers, and ends different in either, the substance of the confession in both is the same. Onely (as that learned man excellently noteth out of *Gellius*, the difference between them is this, That as in *Lacedæmon* somtimes when in a weightie consultation, an eloquent but an euill man had set downe a good decree, which they could not amend, they caused it to be pronounced by one of honest name and conuersation, and then receiued the good sentence as autenticke: so truth spoken by *Aratus*, *Menander*, or *Callimachus*, is not more true in the mouth of Saint *Paul*, but onely hath gotten (as out of *Origen* I noted)

*n Lib. 12. noct.
attic cap. 3.
Sic bona sententia
mansit turpi au-
thor mutatus est.*

Paulus significat
ut ea. Origen.

o Probl. loc. 150.
o 151.

3. Reason.

p Quo semel est
imbuta recens,
seruabit odorem
Testa dum Horat.
q Si literas dili-
cissas aleres testa
ingenioli tui, quo
semel fuerat im-
buta Apolog. ad-
uersus Ruff.
4. Reason.

a more sanctified author. Neither refused the Apostle the saying of *Callimachus*, though he was a most lying Poet in the rest, but alleaged it when he saw it to be true. After whose example, and with the like reason, may euery Preacher cite truth from lying Poets, and euery hearer receiue it as sanctified from the spirit the author of all truth, when they know *hoc testimonium verum est*, this testimonie and saying is true. It is true of all whoeuer speake his truth, *The voice of Christ and part of his law*, as *Martin Bucer* calls it, *He that heareth you, heareth me; and he that despiseth you, despiseth me. Nec refert, quod ad nos attinet, quis eam nobis indicet*, saith *Aretius* disputing this point in hand. For as a godly matrone vnder meane and base apparell is worthy of honour and reuerence: so truth (saith he) spoken by the wordes of an heathen Poet, Philosopher or Historian, is to be embraced, not because they spoke it, but because it is truth, because this testimonie is true. So I approoue, what *Homer* said of honouring our parents, not because he said it, but because God first so appointed. So likes it me, that *Plato* said, the soule is immortall, not for *Plato*, but because it agreeth with Gods ordination. *Nec deterior estimari debet veritas propter Ethnicos scriptores*, who like *Parots* spake truth, which they knew not what it meant, like *Balaams* Ass, vttered veritie which they vnderstood not, and like *Caiphas* knew not what they proclaimed.

3. They thinke it profitable and good to season those yong vessels, their children, with this licour, both for knowledge and manners, whereof they cannot chuse but tast all their life long, as the P Poet speaketh, and *Ierome* told *Ruffinus*. And if it bred this profite in them, why not much more in old folke? If it nourished not their vnderstandings and minds, why rather let we not them to sucke the two breasts of the Testaments alone?

4. Why spend we seauen yeares in attaining secular learning, and that in the Vniuersities, with much cost of Founders and benefactors, with great paines of our owne, why so many famous Libraries, why Preachers studies stored with prophane authors, if there be no vse of it for a Preacher? *Quò mihi diuitie,*

si

si non conceditur vis? What needed this lost? this might haue bin sold for much, and giuen to the poore. Why in Christian Vniuersities is not rather read and expounded *Moses* Genesis, then *Aristotles* Phisicks? *Salomons* Prouerbes, then *Aristotles* Ethicks? *Moses*, then *Plato*? *David*, then *Tully*? *Salomon*, then *Seneca*? as ^r one spake more according to zeale then knowledge. And what is this else, but with *Lucius* to count learning and good letters the plague of common-wealths; and wish that all prophane authors (like those bookes of curious arts) might be burned in the market place? Indeed some would count it (as he did when he saw the bookes of vsurers burnt) the brightest and purest fire that euer they saw. ^{r Rem. Speculog. in Eccl. 12. 14.}

5. The enemies of Gods truth in diuellish policie haue forbidden Christians the vse of secular learning, because they saw it much helped Christs cause and religion, which they persecuted: for when *Iulian* the Apostate saw learned *Apollinaris*, eloquent *Basill*, *Gregorie*, and many other then learned men, confute them out of their owne writers, he inhibited that Christians children should be trained vp any more in secular learning, or reade Poets, Philosophers, or other prophane authors, as *Gregory* the Great, ^r *Socrates* and *Sozomen* relate. And *Sozomen* ^r Lib. 3. hist. Eccl. cap. 14. ^r Lib. 5. cap. 17. giues this reason of his diabolicall subtiltie, *Hinc solum vetuit, ne Christiani Gentilium disciplinis instruerentur, quoniam magnam ad persuadendum facultatem posse parari censebat*. For this cause onely he forbad that Christians should be instructed in the arts and learning of the heathens, because he perceiued that much skill to perswade the truth might be gotten from their bookes; and therefore he prohibited it by law, that he might corrupt religion with Barbarisme, saith *Aretius*: *Ideo iudicare debemus, vel hoc nomine vtendos esse, eo ipso quod hostis Christiani nominis id prohibuit*, saith that author. And surely they that forbid Christians the vse of it in the pulpit, do no lesse in will, then *Iulian* did in deed: and although they be not *hostes Christiani nominis*, yet are they *hostes Christiane rei*, whose simplicity of knowledge the diuell hath cunningly abused with blinde and intemperate zeale. Thus much for my second prooffe, which is reason.

3. Prooſe, the
authoritie of al
auncient and
Eccleſiaſticall
late-writers.

The third generall prooſe ſhall be the authoritie and iudgement of all auncient and Eccleſiaſticall late-writers for the vse of ſecular learning in the pulpit; whoſe authorities, though I haue diſperſed in expounding thoſe places and reaſons I allea- ged, yet will I now muſter them all together, as one armie roial, and a great cloud of witneſſes for this truth.

1. *Justin Martyr* First, *Iuſtine Martyr* (to take them in order from the Apoſtles times) his iudgement we heard before, *apol. 2.* whatſoeuer excel-
» let things or of diuine matters, Philoſophers or Poets haue ſaid,
» they had them from the Prophets. And finding great harmonie
» betweene both, and the ſeeds of truth in them al, he auoucheth:
Apol. 1. what things were excellently ſaid of all Philoſophers,
Poets and Hiſtoriographers, *noſtra ſunt Chriſtianorum*, they are
ours that are Chriſtians.

2. *Clem. Alexan.* 2. *Clemens Alexandrinus lib. 1. Stromat.* ſaith, The ſoules of
» men haue each their owne proper and peculiar nourishments,
» and ſome are fed by diuine knowledge, others by Ethnick Phi-
» loſophie, whereof euery thing is not (as of nuts) to be eaten.
» Neither need our Diuines feare to vse thoſe things that are moſt
» excellent in Philoſophie and other arts: for it is not meet onely
» to be a Iew to the Iewes, and them that are vnder the law, but
» euen a Gentile alſo to the Gentiles, that we may winne all, ad-
» moniſhing and teaching euery man in all knowledge, that we
» may preſent euery man perfect in Chriſt. And this ſecular lear-
» ning (ſaith he) *eſt veluti condimentum cibo permixtum*, not ſo
» much delighting, as procuring a good appetite in the minde, to
» reliſh better the things of the ſpirit. Philoſophie truly was ne-
» ceſſary before Chriſts comming for the Gentiles vnto righ-
» teouſneſſe and iuſtice, but now it is profitable for the worſhip
» of God, and piety in them who collect faith by demonſtration.
» For God is the cauſe and author of all good things, of ſome
» things indeede principally, as of the olde and new Teſtament;
» and of other things by conſequence, as of Philoſophie. And
» perchance it was principally given to the Gentiles before the
» vocation, as the law was to the Iewes, that it might be their
» ſchoolemaſter to bring them to Chriſt; *Preparat ergo Philoſo-*
» *phia, ei viam muniens qui à Chriſto perficitur.* Laſtly he produceth
that

that family and type, *Gen. 16.* As *Saras* (*Abrahams* wife) when she, was barren her selfe, gaue *Abraham* *Hagar* the Egyptian handmaide to beare him some children: so Gods Church alloweth secular learning to beare sonnes vnto God, when the Scripture is not so pregnant.

3. *Origen lib. 1. contra Celsium*, plainly and peremptorily auereth, *Gentilium doctrina Christi fidem confirmat*, the learning of the heathens confirmeth the faith of Christ, and therefore to be vsed in sermons. And *homil. 14. in Genes. 26.* he compareth the Scripture to *Isaac*, and it to *Abimelech*, who comming from *Gerar* with his friends vnto *Isaac*, he said vnto them, Wherefore come yee to me, seeing ye hate me, and haue put me away from you? And they answered, We saw certainly that the Lord was with thee, and we thought thus, Let there be now an oath betwixt vs, euen betweene vs and thee, and let vs make a couenant with thee. This *Abimelech* (as I see) hath not alwayes peace with *Isaac*, but sometimes he dissenteth, sometimes he asketh peace: so secular learning with Gods law, *neque in dissensione potest esse, neque semper in pace*, for Philosophie neither in all things is contrary to Gods law, nor in all things consonant thereunto. But when it makes a couenant of peace and agreement with scripture, it must be entertained and bid to its table, as *Isaac* did *Abimelech*: thus *Origen*.

4. *Tertullian lib. 1. de patient.* he saith, *Disciplina seculi vana ad laudem & gloriam Dei promouent, aut nunquid potius iniuria cum diuina res in secularibus rebus volutatur?* Secular learning, which some hold so fabulous and vaine, promoteth the praise and glorie of God; or is it rather an iniury to it when diuine matters are handled therein?

5. *Cyprian lib. 4. epist. 2.* when the Apostle (saith he) biddeth take heede least any deceiue you with Philosophie and vaine deceit, *Vitanda sunt quae non de Dei clementia veniunt, sed de Philosophie durioris presumptione descendunt.*

6. *Damasceus lib. 4. de Orthod. fid. cap. 14.* his iudgement is, *Si ab ijs qui foris sunt decerpere quippiam vtile valuerimus, non aspernabile est*, If we can take any profitable thing from prophane writers, it is not to be abhorred. Let vs become approoued

Gold-Smiths, keeping the lawfull and pure gold, but refusing and refusing the adulterine. *Sumamus sermones optimos, Deos autem ridiculos, & fabulas alienas canibus proyiciamus*, Let vs take their best sayings, but their ridiculous gods and strange fables let vs cast to the dogs.

7. Epiphanius.

7. Epiphanius in ancorat. sheweth, that the very fables of the Poets proue the resurrection, and hauing declared it in many, addeth withall, *Et multa de his dici possunt ad confirmandam fidem nostram, atque ipsos redarguendos*. And is not that which confirmeth our faith needfull in popular sermons?

8. Theodoret.

8. Theodoret lib. 1. de fid. is excellent in this point, At least
 „ (saith he, speaking to the heathens) beleeeue your owne Philo-
 „ sopher, ye friends, who by a certaine previous tradition prepa-
 „ red and taught you to entertaine our religion. For they seeme to
 „ be like those birds, which they call singing birds, that imitate
 „ mans voice, and vnderstand not the meaning of those words
 „ they vtter: and in like manner when they speake of diuine and
 „ heauenly matters, they were ignorant of the truth of those
 „ things they deliuered. This dew of heauenly knowledge fell on
 „ the Prophets and Apostles, like raine vpon good ground that
 „ brought forth much fruite; but on them, like raine vpon desert
 „ and sauage places, that with briars and thornes oft brings forth
 „ things that may be eaten. And (as I thinke) they deserue some
 „ pardon, seeing they were not guided by the light of the Pro-
 „ phets and Apostles, but had onely the direction of nature.
 „ Therefore they, who are endued with iudgement and dis-
 „ cretion, know to take from them what may serue their
 „ turne, and let the rest alone; as they that gather Roses, let
 „ the prickles alone. And as Bees not onely light vpon sweete,
 „ but also bitter flowers, when they sucke out onely sweetnesse,
 „ and abhorre bitternesse, so making a most sweete hony of con-
 „ trary qualities, sweet and sower, bitter and pleasant: so we fol-
 „ lowing their example, *E vestris illis amarulentis pratis*, compose
 „ pleasant and profitable honie for our selues. And as Apotheca-
 „ ries confect wholesome medicines of venomous beasts, as Ser-
 „ pents and Vipers, refusing somethings and taking othersome,
 „ driue away many diseases by their vertue: Ita & nos vestrorum

Posita-

Poetarum, Historicorum, Philosophorumq; monumenta versantes, alia ex ijs ut noxia & pestifera declinamus, alia vero sparsim nostra inferentes doctrina, auxiliarem ac salutarem curationem afferimus.
 What can be said for pregnant for this point?

9. *Socrates lib. 3. hist. Eccles. cap. 14.* answering the obiections of them that refuse it, pronounceth, *Doctrina Gentilium neque à Christo, neque ab eius Apostolis, vel approbatur ut inspirata divinitus, vel ut periculosa prorsus rejicitur.* And this I thinke (saith he) was done not without the providence of God, for many Philosophers among the Gentiles resisted the false opinions of Epicures and Atheists, and by their bookes haue brought no small profit to the fauorers of true godlinesse and pietie, though they knew not of the Messias. Again, both Christ & his Apostle commaund vs *ut exquisiti numularij*, we trie all things, keeping that which is good; and take heed that none deceiue vs by vaine Philosophie which is not after Christ, which we cannot do, *nisi hostium arma possideamus*, vnlesse we take from them the weapons of our enemies, as did Saint Paul and such other of the Church that succeeded. He addeth this short Epiphonema as a reason of all, *Nam honestum, quocunque fuerit loco, est veritatis proprium*, truth is still truth, and like it selfe wheresoeuer we find it, in Prophets or Poets, Apostles or Philosophers.

10. *Lactantius* in his third booke of diuine Institutions, though a professed enemy to Philosophers, confesseth of Philosophie, that it agreeth with Scripture in many things, where we may embrace it, though oft it is corrupted with lies, where we leaue it.

11. *Nazianzene monod.* in Basil exceedeth all these in this point: I thinke (saith he) it is granted of all that are wise, that all learning and knowledge first is in the kind and nature of good things, not onely that Christian learning, which hunteth not so much after wisdom of words, as the sense and meaning of things: but also that which is among the infidels, or which some Christians hate, as separate from God, iudging amisse. For if they despise it for this cause, because some haue taken harme thereby, and fallen into errors: by the same reason they should hate the heauen and the earth, and all things contained therein,

therein, seeing many haue made them their gods, and abused
 these to idolatrie. In like manner the fire and other elements,
 yea meate it selfe shall be eschued of all men as euill things,
 because some abusing them, haue gotten their death and destru-
 ction thereby. But, as we may reape good euen of euill things,
 when of Vipers flesh we make Triacle, a singular and soueraigne
 medicine for all diseases: *Sic ex Græcis doctrinis, &c.* so out of
 secular writers may we take whatsoeuer maketh for the know-
 ledge of naturall things, and framing of our manners. *Non enim*
ex eorum dogmatis ad Dei cultum parum proficimus, for by their
 lessons and sayings are we not a little furthered to worship and
 serue God. No knowledge therefore or learning is to be refu-
 sed, sith al science whatsoeuer is in the nature and kind of good
 things, *Quin potius ipsam spernentes, & rusticos, & planè ignaros*
existimare debemus: but we must rather count them rude and
 slothfull that despise it, *Qui omnes pariter ignaros esse vellem, ut*
ipsam ignorantia in communi latens, minimè deprehendi, aut ab alijs
taxari valeat, who would gladly haue all men as ignorant as
 themselves, that their owne ignorance lying hid in the common
 heape might not be espied or perceiued, & taxed of other men.
 Thus speakes eloquent Gregory Nazianzene, and this very same
 whole saying he hath (almost *ad verbum*) in his funeral oration
 on Saint Basill.

12 Basill.

II COMMENS. IN I.
 Cor. 15. 33. & in
 Tit. 1. 12.

12. That Basill the Great in a large treatise to his nephewes
 of this very argument and question, *Quomodo ex Gentilium do-*
ctrinis proficiant, (to whom Caluin for probation of this point
 twise referreth vs) counselleth them wisely, that they indeede
 fasten not their opinions (as it were the ankers of their ships)
 on prophane authors, but picke out of them those things that
 are profitable, leauing the rest. To eueralasting life he doubteth
 not, but the sacred volumes by hidden mysteries sufficiently in-
 struct them; yet for their age they could hardly attaine the deep
 meanings thereof: for helpe whereof, he aduiseeth them to looke
 in other bookes that dissent not altogether from the scriptures,
 as in shadowes and glasses to helpe the eyes and sight of their
 mind in better vnderstanding the other; following their exam-
 ple, who first exercising in fence-schools, learne how to stand
 and

and strike before they come to the lists. And seeing (saith he) ye vndergo the greatest combate, and need all helpes and preparations thereunto, *Poeti & Oratoribus, & omnibus hominibus utendum, unde futura sit aliqua utilitas quæ ad animæ edificationē faciat*, Ye must vse Poets, Orators, and all authors, from whom any profit may be got, which maketh for edification of the soul. For as Fullers lay some ground-colour before they die purple, and bring on the last and best tincture: so must we first be grounded in these prophane Writers before we can open the Scriptures. Wherefore if there be any agreement betweene the Scriptures and heathen Authors, *vobis illorum valde conferet notitia*, the knowledge of them will much helpe you in vnderstanding the other. He addeth, For as vnto trees laden with fruite, *folia nihilominus ramis coniuncta quendam ferunt ornatum*, the leaues neuerthelesse adde some ornament and grace: so that excellent truth and fruit of the spirit, *non ab re exteriori sapientia circumdatur, sicut folijs quibusdam fructum aspectum non intempestiuum præbentibus*, is not vnfitly apparelled with this outward wisdom of the world, as with leaues, making the fruite shew more pleasant and delightfome. And thus (saith he) is it shewen, that prophane learning is not altogether vnprofitable to the soule of man. After, he wissheth them not to take their choice at randon and esteeme all alike, but as in gathering and plucking Roses, we auoide the prickles: so in their sayings taking the good, we must leaue that which is naught. Or follow the Bees, who neither fall on euery flower, nor take all of that whereon they light, but that only which they neede: so we neither vse all authors (for obscene, railing and wanton Poets he leaues to the stage) nor all things which any say, but those only that shew vs the sayings and doings of good men, and to follow them in both, he aduiseeth. Thus farre *S. Basil*. Wherefore if in his iudgement secular learning must accompanie Theologie, to beautifie it, as leaues on the trees do garnish the fruite, this mistresse, he meaneth, should not come abroad without her waiting maide behind her. Else, why should *Caluin* for vse of it in Sermons, twise referre vs to this treatise of *S. Basil*?

13 *Jerome*, as he was the *rende-vouz* of all Authors, so like 13 *Jerome*.
 diu that

¶ *Ierom. Epiſt.
ad Magnum
Orat. Rom.*

that Centurion and Captaine, had he them at command for his purpose: who being asked of the great Orator *Romanus*, why he vsed secular learning in Diuinitie, answereth thus and
 „ apologizeth himself: Thou wouldst neuer haue asked this (saith
 „ he) *Romanus*, if thou hadst read the holy Scriptures and their
 „ interpreters: for who can be ignorant that in *Moses* and the
 „ Prophets some things are taken out of the bookes of the Gen-
 „ tiles? *Paule* himselfe vsed it thrice, for he had learned of *Dauid*
 „ to wrest the sword out of his enemies hand, and cut off the head
 „ of *Goliath* with his owne blade. He had read in *Deuteronomie*,
 „ cap. 21. that the captiue-womans head must be shauen, her
 „ lockes lopped, her nailes pared, and then be taken home for
 „ his wife. What maruell is it therefore, if I also desire secular
 „ knowledge for its comelineſſe of speech, for its beautiful parts,
 „ and cutting away whatsoever of her is dead, as idolatrie, plea-
 „ sure, error and lust, make of a captiue handmaide an Israelitiſh
 „ woman, & *mixtos purissimo corpori vernaculos ex ea genero Do-*
 „ *mino Sabaoth*? *Osea* tooke him a wife offornications, *Gomer* the
 „ daughter of *Diblaim*, and she bare him a sonne whom she cal-
 „ led *Izreel*, that is, *the seed of God*. And in the end of that Epistle
 (as if he had bene exercised with the obiection of our times,
 whether it be lawfull when no controuersie is in hand) he tel-
 „ leth him, he would not haue him mistake his meaning: *Contra*
 „ *Gentes hoc esse licitum, in alijs disputationibus dissimulandum*, that
 „ it is onely lawful in disputations against the Gentiles or aduer-
 „ saries, and in other discourses to be left: for almost all the books
 „ of the auncient, (except those who with *Epicurus* and his fol-
 „ lowers neuer learned them) *Eruditionis doctrinaq; plenissimi sunt*,
 are stuffed full of secular learning. Wherefore he desireth him to
 admonish *Calphurnius*, *Ne vefcentium dentibus edentulus inui-*
 „ *deat, & oculos caprarum talpa contemnat*: That he enuie not them
 that can eate, because he himselfe wants teeth, nor contemne
 the eyes of goates, and them that can see well, because he him-
 selfe is a Want. And this allusion of the captiue woman, he oft
 citeth for this purpose, as do also some modernes. If thou seest
 (saith he in his Epistle vnto *Pammach.*) among the enemies a
 comely captiue woman, that is, secular learning, and art taken
 with

¶ *Tom. 3. Epiſt.
ad Damas. &
Epiſt. ad Pam-
mach.
¶ Hugo in Tit.
1. 12. & Keme-
denc. lib. 2. cap.
3. de author.
ſcrip.*

with her beautie, shauē her head, cut away *illecebras crinium*, and the ornaments of words with her dead nailes, wash her in the sope of the Prophets, put off her garments wherein she was taken, and resting with her, say, Her left hand is vnder mine head, and her right hand doth embrace me: *Et multos tibi factus captiua dabit, ac de Moabitide efficietur Israelitis*, and this captiue shall beare thee many children, and of a Moabitish become an Israelitish woman. But that Father *Lib. 13. in Ezech. 44. 22.* on those words: *The Priest shall take a widow for his wife, that is, the widow of a Priest*, he speaketh by way of allegoricall allusion excellently to this purpose: The Priest is allowed to take not only a virgin of the house of Israel, saith he, who is brought vp in the house of God, in the law and the Prophets, that is, the wisdom of the Scripture, of which wife we read *Pro. 4. 6.* but the Priest must take a widow, who hath bene the wife of another Priest, namely, knowledge and learning, *quam alius Dei cultor inuenerit*, which another strange worshipper of God found out and first married. *Neque enim noua tantum contenti debemus esse doctrina, sed & veterem excolere, & nostro iungere comitatus, si tamen sacro cultu fuerit erudita.* Thus farre Saint Ierome for the vse of secular learning in the pulpit.

14 *S. Austine lib. 2. de doct. Christ. cap. 18.* is as peremptory 14 *Austine.* in this point. If prophane Writers, saith he, haue said any thing well, it is not to be refused for their superstition: for then should we refuse to learne letters, because they say *Mercury* first found them; and flie iustice and vertue, because the heathens built temples to them, and worshipped them in stones which they should haue caryed in their harts. *Imo verò quisquis bonus verusq; Christianus est, Domini esse intelligat ubicunque inuenerit veritatem:* Nay rather let euery one who is a good and true Christian know, that it belongs to his Lord, and is Gods, wheresoeuer he findeth truth. And chap. 40. of that booke, he is as learned as large in this point. *Philosophi autem, &c.* If the Philosophers, so called, especially the Platonickes haue by chance spoken any thing that is true and consonant to our faith, *non solum formidanda non sunt, sed ab eis tanquam iniustis possessoribus in nostrum usum vendicanda:* Not onely we should not be afraid to vse

„ vse them, but we must bereaue them thereof, as vniust owners,
 „ and apply it to our owne vse. For as the Egyptians had not only
 „ idols and heauie burthens, which the people of Israell fled and
 „ detested, but vessels also and ornaments of gold, and siluer, and
 „ rayment, which that people going out of Egypt priuily chalen-
 „ ged to themselves for a better vse, not by their owne authority,
 „ but by Gods commaundement, the Egyptians ignorantly len-
 „ ding that which they knew not to vse aright. So all the learning
 „ of the Gentiles hath not only fained and superstitious figments
 „ and heauie burdens of needlesse labour, which each of vs, going
 „ out of the societie of heathens by Christs direction, must ab-
 „ horre and detest, but also containeth liberall sciences more ser-
 „ uiceable to the truth, and some most profitable precepts of
 „ manners, and some things also true of the worship of the true
 „ God are found in them; which, as it were their gold and siluer,
 „ not which theselues found out, but digged from certain mines
 „ of Gods prouidence, vniuersally infused into the minds of all
 „ men, and which they wickedly abused to idolatrie, a Christian
 „ being separated in mind from their wretched societie, *debet ab*
 „ *eis auferre ad vsum iustum predicandi Euangelij*, he ought to take
 „ it from them for the right vse of preaching the Gospell. And he
 „ afterward numbred the Christian Israelites that went out of
 „ Egypt laden with these spoiles. For what else (saith he) did ma-
 „ ny good faithfull men of our religion? Do we not see with how
 „ much gold, and siluer and rayment, *Cyprian*, that most sweet
 „ Doctor, and most blessed Martyr went laden out of Egypt? with
 „ how much *Lactantius*? with how much *Victorinus*, *Optatus* and
 „ *Hilarie*? To say nothing of them now aliue, with how much
 „ innumerable Greeke Writers? To all which the idolatrous
 „ Gentiles wold neuer haue lent their profitable knowledge and
 „ learning, especially in those times, when throwing off Christs
 „ yoke they persecuted Christians, if they had suspected it would
 „ haue bene conuerted to the vse of Gods true worship, whereby
 „ the vaine worship of their idols was extinguished: but they gaue
 „ their gold and siluer to Gods people going out of Egypt, not
 „ knowing how those things they gaue, might be restored to the
 „ seruice of Christ. For conclusion he fully resolues, *Illud in Exo-*
do

do factum, sine dubio figuratum est ut hoc praefiguraret, that that ,, wise policie of Israell in robbing the Egyptians, did vndoub- ,, tedly praefigure this our spoiling of the Gentiles. Thus farre ,, *Austine*. And this is the iudgement of the auncient Fathers, those reuerend Bishops of Gods Church, constant Martyrs of Christ Iesus, profound Doctores of the Gospell, bright starres of all learning, and burning lampes of the sanctuarie, for the vse of secular learning in the pulpit. But (alas) why spend I my strength in vaine and for nought? Their answer is still this, *Nos non curamus quid dicunt patres*. Puritanes, or rather Pruritanes, haue those *prurientes aures*, itching eares, 2. *Tim.* 4. 3. and after their owne lusts haue got them an heape of teachers to whose verdict onely they stand or fall, *ut illis religio sit, ab interpretationibus suorum praeceptorum vel minimum desistere*, as *Zanchius* I said noted in this Church. They thinke, the Fathers haue eaten soure grapes, *et as parentum is peior auis*, and therefore censure them in the words but not with the spirit of *Elihu*: Great men ^a *Iob.* 32. 9. are not alwaies wise, neither do aged alway vnderstand iudgement: therefore I say, Heare me, I will shew you mine opinion. Each nouice can now teach his seniors and Senators wisdom, and pronounce from ^b *Dauids* lips but not his spirit, I haue more ^b *Psal.* 119. 97. vnderstanding then all my teachers, I vnderstand more then the auncient: for my part I thought it best to relye on the Fathers iudgement, when Gods word and the analogie of faith is not repugnant, and thought stil with my selfe, *Elihu* his modest submission befitted greene heads, *Iob.* 32. 6. I said, I am young in yeares and ye are auncient: therefore I doubted, and was afraid to shew you mine opinion: for I said, The dayes shall speake, and the multitude of yeares shall teach wisdom. But sith in stead of the Fathers they haue children whom they make Princes in all lands, as I haue said, men of yesterday shall speake and shew their opinion.

15 *Martine Bucer*, enarrat. in *Mat.* 11. ult. he also witnes- *Bucer*. seth this truth: For Prophecie in all ages among the heathen ,, (saith he) both by dreames, by wonders, and by a certaine in- ,, stinct and heauenly inspiration, it is good to reade *Tullies* ,, bookes of *Diuination*. And he there addes the reason: for no- ,,

„ thing is to be neglected which plainly appeareth to be the gift
 „ of God. And he that doubteth so many excellent bookes of
 „ prophane Writers, wherein such knowledge of heauenly things
 „ and workes of God are not the excellent gifts of God, without
 „ doubt he hath little regard of Gods prouidence, without whose
 „ singular blessing it could not come to passe, that these bookes
 „ preserued in so many ages, and through so many chaunces,
 „ should come to our hands. Againe, *Enarrat. in Mat. 4. 18.* on
 „ those words, *They were fishers*, he checketh them sharply who
 „ vnder this pretence condemne learning and shew of Gods gifts
 „ in Diuinitie. Let none (saith *Bucer*) vnder pretext of this text
 „ contemne them, *ut sunt quidam, quia adeo eruditionem, aliq;*
 „ *Dei dona spernunt, ut ipsi interim sua inscitia ac ruditate plus fidant*
 „ *atque superbiant, quam alij sua eruditione aut ingenij dexteritate;*
 „ as there are some, who so malepartly despise learning and other
 „ gifts of God, that meane while they trust and take more pride
 „ in their ignorance and rudenesse, then other in their learning
 „ and dexteritie of wit. Thou shalt find also some at this day, who
 „ stiffely pretend this example of the Lord for a cloake of their
 „ slothfulnesse and idlenesse: and when they are reprov'd, for
 „ their idlenesse in handling the word, that they apply not the
 „ Scriptures, neglect to learn tongues, that better they may han-
 „ dle the word; they haue alwaies in their mouth: God called not
 „ many wise after the flesh. Whom we must answer: Neither cal-
 „ led he many euill beasts and slow bellies, *qui sanctam eruditio-*
 „ *nem adeo contemnunt, & operatione spiritus tanta oscitantia fidunt:*
 „ Who so much contemne sanctified learning, and in their great
 „ idlenesse trust too much on the spirits extemporall suggestion.
 „ The summe of all is this, the gifts of God, learning, skill in the
 „ tongues, and painfulnesse in handling the Scripture, are to be
 „ sought after and highly esteemed. Againe, many * drones at
 „ this day thrust themselues into the ministerie, fitter for any thing
 „ else, who, not onely that they may cloake their slothfulnesse,
 „ but euen * impioussly boast of the spirit, dare stoutly condemne
 „ and with a most impure mouth, raile on the studie of the tongs
 „ and diligent decking of the Scripture, openly in the pulpit.
 „ Againe, *Enarrat. in Mat. 13. 52.* Euery Scribe (saith he)
 „ taught

* *Plurimi rursus
 facit hodie, &c.*

* *Spiritus titulo
 impud venditens,
 palam & suggestu
 audens damnare
 & impurissimo
 ore proficiscens.*

taught to the kingdom of God, must bring old and new things,,
 not onely from the old and new Testament, but *affacim quali-*,
bet, any truth from any Writer: as the maister of the familie,,
 brings to his guests^d all kind of meates and dainties, that they ^{d Omne genus}
 may want nothing: whose liberalitie he must follow, plenteous- ^{adulcorum &}
 ly teaching all things, whereby the mind is fed and delighted.,

Againe, *Explanat. in Psal. 1. 6.* Though God (saith he) for,,
 our soules hath giuen vs the Scriptures, yet for repressing of,,
 fleshly affections, for framing of our life to Gods glorie and,,
 good of others, *multa alia praeclare scripta impartit*, he hath gi-,,
 uen vs many other excellent writings. For all truth (as *Austine*,,
 truly writeth) is from the holy Ghost: wherefore, whatsoeuer,,
 truth and goodnesse is any where commaunded, *legis Dei no-*,
mine iure censetur, it may lawfully be called the law of God: for,,
 what things soeuer any way pertaine to true godlinesse and,,
 sound righteousnesse, *vniversa quidem, at non singula, sacris literis*,,
explicata sunt, they are in generall laid downe, but not particu-,,
 larly explained in the Scriptures. For the Gentiles therefore the,,
 Lord both before and after he made them partakers of the,,
 Scriptures, gaue many things of excellent and admirable wise-,,
 dome to be written of Poets, Philosophers, Historians, and,,
 Law-makers, whereby he expounded that eternall and bound-,,
 lesse force of his law, and called mankind to a good and godly,,
 life: *Quare & ingrati Deo sunt & sibi ipsis salutaria monita inui-*,
dent, &c. Wherefore they are both vnthankfull to God, and,,
 depriue themselves of wholesome admonitions, that disdain,,
 to reade and gather out most things, as well of heathens as the,,
 holy Scriptures, while they may. For it was not without the spe-,,
 ciall and notable blessing of God, that so many notable things,,
 which haue so excellent meanes of making a good life, should,,
 both be written of Poets, Historians, and Philosophers, and,,
 also be preferued for vs. If any thing in the workes of mecha-,,
 nicall arts smell of a more excellent wit, Gods mercifull bounty,,
 who gaue that wit, we iustly admire; and those things which of,,
 vertues of religion, of all good and right living most Philoso-,,
 phers and Poets by an vnimitable dexteritie and elegancie ^{Inimitabili dex-}
 haue written, shall we not admire, kisse, and as Gods singular ^{sertate atque}
 blef- ^{elegantia.}

31 blessings highly to be reuerenced, embraced and accepted with
 32 both armes? *Non faciemus quicumque Deum ritè veneramur,*
 33 *Christi vox est quicquid verum est, quicquid recti aliquid præcipit,*
 34 *eam undecunque sonuerit exaudiamus atque sequamur:* We will
 35 not do this wrong to the gifts of God, so many of vs as worship
 36 and feare God aright, it is Christs voice, whatsoeuer is truth,
 37 whatsoeuer commaundeth any right thing, by whomsoeuer he
 38 spake it, let vs heare and follow it. Therefore vnder the name of
 39 Gods law, both in place before all, will we first count the holy
 40 Scriptures, which containe the law, that is, absolute doctrine
 41 of God euery way perfect, which we grant to none other Wri-
 42 ters: and in this also, without choice, will we adore and reue-
 43 rence all things. The next place in our account shall the wri-
 44 tings and monuments of them haue, who of purpose giue pre-
 45 cepts of Christs religion and innocencie of life, although no-
 46 thing of theirs, without iudgement and diligent collation with
 47 Gods commaundements, we will embrace. In the last place
 48 wil we not disdain to reade and vse all kind of prophane Wri-
 49 ters, when time and place shall require. For if *Plinie* said truly,
 50 that *there is no booke so bad, out of which some fruite may not be ga-*
 51 *thered,* and they bring no fruite, vnlesse they be the words of
 52 God: *Certè Dei verba contempserit, qui vel Ethnicorum scripta*
 53 *in totum repudiet:* Certainly he contemneth the words of God,
 54 who wholly refuseth the writings of the heathen. Thus *Bucer,*
 And let them looke to it, whether they despise not part of Gods
 lawe, and contemne his words, who disdain to vse his truth in
 heathens, when they preach to his people.

I cannot yet leaue *Bucer*, he is so excellent in this point: for
Enarrat. in Iob. 4. 38. on that: *Other men haue laboured, and ye*
are entred into their labours, he vnderstandeth by these former
 labourers, not onely the Prophets among the Iewes, but also
 the Philosophers among the Gentiles, who taught them good
 life: For they wrote many bookes of religion, of duties, of the
 bounds of good things and euill, &c. which they had got of the
 Iewes, and so prepared the Gentiles for the Gospell, as the law
 was the Iewes schoolemaister vnto Christ. But let it not offend
 any man, (saith he) that I thinke the labour of Philosophers
 furthered

Per eos quos di-
citur laborasse in-
tellecto, quicun-
que docendu ho-
minibus operam
suam impende-
rant, æque Eth-
nicos, æque Iu-
deos.

furthered the Gospell, for all truth is of God, and certainly, much truth is read in the writings of Philosophers and Poets: and how little soeuer it be which they deliuered of the truth, *ad Deum certè animos hominum attraxerunt, eoque & Euangelio illos præpararunt*: they drew without doubt mens mindes vnto God, and therefore prepared them for the Gospell. For he is the God not onely of the Iewes, but of the Gentiles also, in whose hearts he wrote the worke of his law, whence came those excellent doctrines of vertues, whereof we reade so many in their writings. *Sed quid opus verbis?* but what need many words? They who acknowledge not euen in *Tully* wonderfull knowledge of God and sound pietie, without doubt he knoweth not what God is, and pietie. If it now therefore appeare, that by the labour of Philosophers, some knowledge of God and true righteousness was brought into the world, who will denie *eorum laborem Euangelio seruuisse?* that their labour was not seruiceable and helped the Gospell? Thus much *Bucer.*

16. *Melancthon de leg. nat.* is of the same mind, where hauing largely shewed the law of nature to consent with the written law of God, he saith, We should highly esteeme of the true exposition thereof, of demonstrations, and consonant sentences, whether in Philosophers or law-giuers, detesting the contrary. And that author *de sac. concion.* brandeth those who refuse them, It is wicked and **impious* so to contemne the studies of humane learning, as most do: we should rather giue God thanks for that blessing, because the reading of Gentile writers helpeth vs to teach Gods word with greater **dexteritie* and plainnesse. And for ornament of speech, *diligenter venanda nobis sunt ea tum ex Oratoribus, tum ex Poeticis Latinis*, we must diligently seeke after those things as well in Orators and Latine Poets, with whom all manner of right speaking is buried. Let no Diuine therefore be ashamed, sometime to carry in his hands, either some oration of *Tully*, or the Poetrie of *Virgil*; for he that will speake diligently, shall straight perceiue that there is farre more vse of such learning, then the common sort of Diuines of our age vnderstand. And though (*lib. de rat. discend. Theolog.*) he forbid vs to confound Philosophie with Christs doctrine vnfit-

Solida pietas, &c.

16. *Melancthon.*

** Impium est, &c.*

** Felicius & clarius.*

Neminem igitur Theologum pudeat, &c.

Quàm vulgus Theologorum nostri seculi intelligat.

Ego tamen opta-
ram Theologos nō
negligere Philo-
sophiam. quia
nonnulli vitupe-
rant alias artes,
cum non norint;
qui si noſſent, plu-
ra facerent.
17. Musculus.

ly, yet there wisheth he Diuines not to neglect Philosophie, be-
cause some haue dispraised other arts when they knew them
not, who if they knew them, would esteeme them more
highly.

17. *Musculus* (comment. in 1. Cor. 15. 33.) on Pauls citing
of the Poet *Menander* saith no lesse. Hence we are to learne
(saith he) *quàm conueniat ministro Christi*, how fit and conueni-
ent it is for the minister of Christ, that from whenceſoeuer it be,
he be furnished not with sacred onely, but also prophane wri-
tings, that he may apply himselfe to them, whom either he
should mend, or edifie to true godlinesse. And though he dislike
them that cite either Poets, Historians or Philosophers oft for
no other cause but ostentation of learning; yet resolueſt he, *pos-*
sunt in religionis causa Gentilium scripta citari, onely in contro-
uerſies? as now is the questions. No, in the cause of religion for
confirming principles of our faith, for manners, either to com-
maund good, or reprocue that which is bad.

18. *Illyricus*.

18. *Illyricus* in Tit. 1. 12. on the Apostles allegation of that Poet
saith as much: Hence it appeareth that it is lawfull sometime by
occafion to vse in Christiā doctrine sayings of the Gentils; but so,
that they be not mistresses, but waiting-maides to the truth, nor
be counted for oracles. And who euer desired the latter, or re-
quired more then the former? But *Clau. alt. part. tract. 1. de rat.*
cognoſc. script. he is more plaine & pregnant for the deciſion of this
point in question. In populari tractatione &c. In popular sermons
(saith he) a Preacher must bring many examples from scripture,
and excellent sentences; punishments moreouer and rewards he
proposeth, sometimes he heapeth similies from dayly actions,
afterward he produceth sundry comprobations, and also *firma-*
menta suaſoria, any helpes to perswade; now and then from the
arts, *Nonnunquā quædam argutè dicta à Philosophis aut alijs magni*
nominis hominibus veluti emblemata intermiscet: sometime mixeth
he certaine wittie sayings of Philosophers and other learned
men of great note as emblemes. Neither omitteth he those
things which garnish his sermon, and make it rich and beautiful.
Lastly, he painfully heapeth vp all those things which he thin-
keth will moue their affection. To be short, he omitteth no-
thing

Quæ orationem
illustrant, ac di-
nitent speciosam
querendum.

thing that hath any force to perswade. And examples of such preaching we see first in the Prophets, Christs and the Apostles popular sermons: secondly in the Homilies, that is, familiar sermons of *Origen, Basil, Nazianzene, Chrysostome*: and lastly in men of our times, as *Luther* and many like, in whose sermons many things are fitted to the learned, most things to the ignorant, & omnia uniuersis, saith *Illyricus*.

19. *Peter Martyr* in 1. *Corint.* 15. 33. witnesseth this truth, *Non veretur Apostolus &c.* the Apostle is not afraid to borrow truth of the heathens, for of whomsoever it be spoken, it is from the holy Ghost. And when we take it out of their bookes, we rob not others of their owne, but claime our owne of these vniust possessors. Hence are we taught that the bookes of heathen men are not wholly to be refused, but truth which is read in them diligently to be heard, so that time for the scriptures be not spent in these writers.

20. *Erasmus*, as he was a mirrour of much learning, and conuerfant in the Fathers; so in his Scholia and notes on them often shewes he his iudgement, and indeed a iudgement against anti-paters and enemies of learning. In his schole on *Ieromes* Epistle to *Eustochium*, he displayeth their selfe-pleasing conceit, *Sibi placet quod nihil attigerint bonorum authorum: nos pueri, &c.* they please themselues that they neuer read any prophane author. When I was a boy (saith he) I hissed in a certaine booke the foolish superstition of these men, who vnder pretence of religion condemne and declaine against good letters, because they haue not learned them. But in his second booke of a Preacher, he wisheth them (if they will turne their speaking into preaching) to vse *Demosthenes* and *Tully* for the force of speech, *Aristotle* for iudgement and knowledge, *Plato* for similies, *Linie* for eloquence, *Virgil* for descriptions, *Tacitus* for wit, *Seneca* for shaming of vice, and chiefly *Plutarchs* Morals, cuius libri digni sunt qui ad verbum ediscantur, whose bookes are worthy to be had without booke, whereout *Basil* and *Chrysostome* seeme to haue taken so many things. And to what end should a Preacher reade them, if he may not vse them as a Preacher?

21. *Hypsius*, whom I cited so oft, lib. 1. de rar. stud. Theol. cap. 4. prouing

19. Martyr.

Quoniam à quo-
cunque dicitur,
à spiritu sancto
est.

20. Erasmus.

Qui pretextu
religionis politio-
re s. literas, quia
non didicerunt
infectantur.

2 Lib. de Cherub.
& op. de congress.
que. et studis. grat.

prouing this theame of that chapter, *Quod artium scientia sit Theologo necessaria*, addeth, that humane Philosophie is the gift of God, and that we need it to helpe the imbecilitie of our understanding, and that by its helpe we may expound one to another the conceits of our mind, therefore is Philosophie and secular learning like an handmaid to Theologie, no otherwise then as Agar was allowed to godly Abraham, but the right and soueraignetie of a mistrisse we giue to Theologie: which for Sarah (as a Philosopher compares it) we ought to acknowledge. Onely I say, let not Agar despise her mistress, because she brings foorth when Sarah is barren in bearing. And lib. 2. cap. 38. he proueth all the arts with their secular knowledge to be the hand-maides of Diuinitie to attend their Ladie Theologie. And therefore (me thinkes) no disgrace to the Kings daughter, when the virgins that be her fellowes beare her companie, and be brought into the Kings pallace, seeing wisdom sendeth out these her maides to call in guests to the heavenly banquet, Prou. 4. as Thomas applies it. And he concludeth, that Diuines must tesse Philosophers, chieftly Plato, Aristotle, Tully, à quo nimirum quæ bene per hos sunt prodita ad nostrum usum nostræ religionis ornamentum, quoad eius fieri queat conuertere assuescant. Siquidem laus erit non modica (ut scitè August.) spoliare Egyptios vestibus, auro, argento, atque ad ornatum tabernaculi Domini ea conferre, quibus illi ad luxum & fastum nec non ad fana falsorum deorum fucanda indigne abusi sunt. Thus farre Hyperius.

22. Hemingius.

22. Hemingius comment. in Tit. 1. 12. on' Pauls citing of the Poet, saith as much, if not more: Here first it is to be noted (saith he) that their peruerse opinion is to be reprooued, who thinke it wickednesse to bring sentences from prophane writers in expounding the scripture. He saith not, in controuersie onely, but in opening and explaning the text. Secondly, saith he, we are admonished of the right vse of Ethnicke writers, to wit, that they serue and waite on the scripture as an handmaide on her Queene. For as the Egyptians spoiles serued to adorne the tabernacle of God; so arts & true sayings of Philosophers ought to serue the Church of God. And for prooffe hereof, he referreth vs to his comment on Col. 2. 8. where he pronounceth, *per a faciunt qui hoc loco abutuntur*, &c. they do amisse who abuse this

Tangu' ancilla
sua Reg. ina.

this place to condemne all Philosophie, which in truth is the „
excellent gift of God. There is indeed but one soule-sauing do- „
ctrine brought from heauen, which containeth all the treasures „
of wisdom and wholesome knowledge. But as in times past „
the people of Israell for building of the tabernacle vsed the ri- „
ches of Egypt: so let vs know, that all true Philosophie is to be „
vsed, though not as building, yet as seruiceable to the Church, „
as after in euery part and all arts he shewes it at large.

23 *Gualther homil. 5. in 1. Cor. 1.* Let none thinke (saith 23 *Gualther.*
he) that we condemne the studie of good arts and secular lear- „
ning, or would haue all them cast out of the ecclesiasticall mi- „
nisterie, *quos eruditio & eloquentie vis commendat*, whom secu- „
lar learning and force of eloquence commendeth. For we know „
this is most required in the Ministers of the word, that they be „
endued with the skill of teaching, which to be much helped by „
the studie of arts, none but a mad man will denie. And we know „
he who at first sent Apostles, rude and ignorant of the arts, to „
preach the Gospell, afterward called moe out of the schooles „
of Rhetoricians and Philosophers, who bestowed excellent „
paines in propagating Christs kingdome, and defending the „
faith, as were *Cyprian, Iustine Martyr, Lactantius, Austine, Je-* „
rome, and many other. And this we say, that God of himselfe „
needeth not our learning, doctrine and eloquence: but if he „
hath giuen these to any man, let him so vse them, that first place „
be giuen to the Gospell, and that all arts with their secular „
knowledge serue it.

24 *Aretius Problem. loc. 150.* hauing defined, that the 24 *Aretius.*
vse of all prophane Writers is lawfull in Diuinitie, in next
place he puts this very question in hand, *Eruditio mundana num*
in Ministro Euangelij ferri debeat, and proues it at large.

What shall I say more? Euen *Piscator obseruat. in Tit. 1. 12.* 25 *Piscator.*
(though he prescribe a meane for citing it in Sermons) from
Pauls example yet confesseth: *Non dedecere Doctorem Ecclesia*
aut illicitum esse, That it is not vnseemely or vnlawful for a Prea-
cher sometime to cite out of prophane Authors, sentences *que*
ad propositum faciunt, if they be for his purpose: he saith not, in
controuersie alone, but if they make for his purpose and mat-

ter in hand.

26 Zepperus.

26 Zepperus lib. 2. cap. 6. de concion. in his question, *Quomodo & quatenus Ethnica produci queant*, though he somewhat disallow it, *si tamen Christianis & populo Dei, &c.* If notwithstanding (saith he) the Preacher is sharply and grievously to exprobrate grosse ignorance, brutish stupiditie, ingratitude, impietie and malice to his people, he may alleage sometimes examples out of heathens, who haue written such things of God, of his knowledge, presence, workes, gouernment, the soules immortalitie, rewards of vertue, and tell them stories of brute beasts, and heathen folke, to make Christians ashamed, as *Ierome* said to *Paula*, *Erubescere Ethnica comparatione superaris, melior est ancilla diaboli quam mea*. So a Preacher (saith he) vpbraiding couetous men, may shame them being Christians with the example of *Crates* the Thebane: exprobrate acception of persons and iniustice to Magistrates, by the example of *Zaleucus*, that by their example, (as the Apostle did the Iewes by the Gentiles *Rom. 11.*) we may trie if by any meanes we may prouoke them to follow these, and saue some of them. This is the iudgement of all these auncient and late Writers, for the vse of secular learning in Sermons.

4 Proofs, the
practise of all
ecclesiasticall
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* *Epist. ad Rom.*

a Lib. 2. de doct.
Christi. cap. 40.

And as they allow this mistresse still maides to attend her, so haue they not let her come abroade in their bookes without these handmaidens to waite on her. Almost all the bookes of all the auncient, saith * *Ierome*, not of controuersie alone, but others also are stuffed with secular learning of Philosophers, Poets and Historians, *ut nescias quid in illis primum admirari debeas, eruditionem seculi, an scientiam Scripturarum*. *Cyprian*, *Lactantius*, *Victorinus*, *Optatus*, *Hilarius* and infinite many more, are laden (saith ^a *Austine*) with this gold and siluer, and other spoiles of the Egyptians. *Moses* was learned in all knowledge of the Egyptians, *Ioseph* and *Daniell* in the knowledge of the Caldeans and Babylonians, *Salomon* in all naturall Philosophie, whereof he made so many bookes. The Greeke Diuines, as *Iustine Martyr*, *Chrysostome*, *Epiphanius*, *Athanasius*, *Damascene*, *Clemens Alexandrinus*, (as I shewed before) stuffed their Diuinitie exercises full of it: and the Latine teachers, *Ierome*, *Austine*, *Lactan-*

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tius, Cyprian, Hilarie, Ambrose, sometimes in exhortation, sometimes in consolation, though most often in disputation: *Nec debet apud nos valere ignavorum hominum obtreclatio*, saith *Aretius*, that because of their priuate opinion and spirit of singularitie we should neglect (like *Aesops* cocke) so many pearles lying hid in the heapes of Philosophie, and preferre a barly corne of our owne braine before that gemme of wisdom and truth. *Chrysostome* (whose apologie and practise hath bene vrged for this) how oft citeth he secular learning in his popular Sermons, when no controuersie was in hand? To go ouer his workes, *Homil. de natiuit. Dom.* he alleageth historie twise, *Homil. 66. ad pop. Antioch.* historie once, *Homil. 9. in Mat.* historie once, *Homil. 34. in Mat.* on these words: He that continueth to the end, &c. he produceth heathen examples, of *Plato*, *Pythagoras*, *Stoicke Philosophers*, *Cynickes*, *Dion*, *Aristippus*, *Diogenes*; and of Gentile Captains, as *Themistocles*, *Pericles*, & *Xerxes*, for illustration. *Homil. 4. in Mat.* historie once, *Homil. 12. in Mat.* historie once, *Homil. 1. in Mat.* historie twise: *Serm. cont. concub.* he bringeth the fable of *Tantalus* to the people: *Homil. 4. de laud. Pauli*, *Plato*, *Pythagoras*, *Armenius*, *Socrates*, and such Philosophers for exemplification. And *Homil. 32. in 1. Cor. 12.* he giues all Preachers this warrant: *Ex suis multa Doctor affert, congruus modo Scriptura*: A Preacher may bring many things of his owne, so that they agree with the Scripture. What shall I say more of his practise hereof, then *Erasmus* (who had read him better then we haue or can) witnesseth of his Sermons, saying: *Omnes humanas disciplinas cogit seruire Christiana pietati, sic admiscens, quasi vinum generosum aqua modica diluas.* *Nusquam est aqua vel color, vel sapor, sed tamen sentis vinum esse suauius*: For as it may sometime seeme lesse pleasant to drinke wine alone, and then againe water, and as wine tempered with water, is pleasant and delighteth the tast: so the setting out of the matter thus by secular learning, makes it relish better in our eares. Neither is this *instar cauponum* (as the ^d Apostle calleth the) like ^d *2. Cor. 4.* Vinteners or Victuallers to adulterate this wine, and mingle it with water, as the Lord himselfe complained of the Iewes, according to *Ieromes* translation, *Caupones tui miscent vino aquam*:

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for he taketh them as Christ did the Pharisees, *Mat. 23.* for mingling mens precepts with Gods pure law in matters of faith and religion, and I will adde with *Ierome* on that place, *Omniſque Doctor, &c.* and euery teacher or writer either, that seeketh more to please then profite his hearers or readers, *vinum aqua miſcet*, he minglith yea turneth wine into water.

e Lib. 3 de ſed.
cap. 1.

Ambroſe also being once checked (as it seemes) for vsing Poets in Diuinitie, apologizeth himſelfe by the example of *S. Paule*, who learned it of the Prophets that haue oft relation to poetickall ſtories, as he ſheweth, and therefore vseth Poets in his popular Sermons.

Luther Tom. 1. in his popular Sermons on the commaundements brings often Fathers, ſchoolemen, Lawyers, Poets, Historie, Philosophie, yea *Eſops* fables to his people when no controuerſie was in hand. See but one Sermon for all, on the ſixt precept he citeth Fathers, as *Auſtine*, *Ierome*, *Bernard*, long ſentences with their names, yea whole verſes out of *Horace*, *Inuenal*, and *Onid*, naming them thicke, when no queſtion was controuerſed, and oft produceth long Greeke ſentences to his people which he doth not expound.

Iohn Huſ also that bleſſed Martyr in his Sermons, (though indeed they were *ad Clerum*) vseth Fathers often with their names, and *Serm. in Iaco. 2.* he citeth diuerſe Poets with their names, and produceth many verſes together, when no controuerſie was in hand.

Gualther in his large and many Homilies, which were his popular Sermons, bringeth verſes out of Poets, examples out of ſtories, axiomes from Philoſophers, and ſentences from Fathers not a few, when no controuerſie with Papiſts is in hand.

Bullinger as precise in the manner of teaching as might be, vseth in his Homilies to the people, both Greeke and Latine Fathers, old and new Historians, Geographers, Poets Greeke and Latine, Philoſophers of all ſorts, oft and in abundance, when no controuerſie is in hand.

Lauater in his Sermons to the people of Tigurie doth the like. See but *Homil. 6. in Iof.* one for all, where he brings Fathers, Historians, and Poets to illuſtrate and open a point.
What

What shall I say more? The best and most famous Preachers of our Church haue done and yet do the like, euen brought examples of temperance, humilitie, iustice, patience, contentation, chastity, and all vertues, from heathē men, to prouoke Christians to follow them for shame.

And if neither places of Scripture, expounded by ancient and moderne writers, nor reasons can preuaile with men of reason, nor the authoritie of all Ecclesiasticall writers, nor their practise perswade Puritanes priuat spirit to do as they did; yet might (me thinkes) the practise of God himselfe perswade them, who cited the heathens constancie to prouoke the Iewes to perseuere, *Ier.* 2. 10. Go ye to the Iles of Chittim and behold; send vnto Kedar and take diligent heede, and see whether there be such things: hath any nation changed their gods as my people? So did the Prophets: *Esaie* prouoked the vnthankfull Iewes to gratitude by the example of the Oxe and the Asse. *Jeremie* the secure Iewes to oportunitie by the examples of the Swallow, Turtle and Crane. *Salomon* the slouthfull to labour, by the example of the Emmet. Our Sauour did the like, when he commended the Centurions faith, *Math.* 8. to taxe the perfidious and vnbelieuing Iewes: by the Niniuites example he vrged the negligent Iewes to repentance. By the Lepers returne invited he them to thankfulnesse: by that iourney of the Queene of the South: that reading of the Eunuch: that almes of *Cornelius*: and that hospitalitie of the widdow of Sarepta, laboured he to prouoke the Iewes for shame to follow them. And though some may obiekt these were cited from the old Testament, yet alleaged he not in the new all the heathens, when he pricked forward his hearers with this spurte, *Nonne & Ethnici hoc faciunt?* *Math.* 5. His Apostle did the like, *Rom.* 2. 27. This is the practise of God himselfe and his Prophets, of Christ and his Apostles, of the auncient and recent homilists in their popular sermons, and (as he said) *aut hoc satis testium est, aut nihil est.* Now there is one obiection against all, which was put against me when I vrged this practise of all writers, and it was verbatim this, *But M. Calvin useth not humanitie in sermons.* Wonder (deare Christian) and now marke if these be not the men whom *Zanchius* (as I said

before) marked in this Church, *Sunt plerique etiam inter nostros, quibus religio est ab interpretationibus suorum praeceptorum vel minimum deflectere, ita sit ut & ipsi sponte se priuent vera scriptura intelligentia, & dum suos praeceptores in omnibus & per omnia volunt tueri, turbas excitant in Ecclesia; Res est perspicua vel me tacente.* And indeed if Calvin had wore cap with surplisse, and used humanitie in sermons, I thinke neither that controuersie about ceremonies, nor this about the manner of preaching against the auncient Fathers and late writers had bene maintained. Calvin was learned indeed, and a light of the Church: but when thus they pinne themselves to his sleeue, and do sacrifice vnto him as the men of Lystra would haue done to Saint Paul, saying, *Gods are come downe to vs in the likenesse of men,* they abuse him with his learning, and if he were now aliue, could teare his clothes hereat, and crie out with the Apostle, *Men and brethren why do ye these things? we are men, subiect to like passions that ye be.* But though Calvin as a Doctor, weekly reading & writing very much, as we see by his Tomes, could not as a Pastor preach so exactly, but of little meditation to his people: yet his iudgement is, that secular learning may lawfully be used in Sermons; for comment. in 1. Cor. 15. 33. he is peremptorie in this point, saying, *Paulus utitur testimonio Poeta Menandri, quemadmodum undique mutuari nobis licet, quicquid à Deo est profectum. Quum autem omnis veritas à Deo sit, non dubium quin Dominus in os posuerit etiam impijs quaecunque veram & salutarem doctrinam continent, sed huius argumenti tractationem peti malo ex oratione Basilij ad iuuenes.* Saint Paul (saith Calvin) useth the testimony of the Poet Menander, as in like manner it is lawfull for vs to borrow from any whatsoever came from God. And seeing all truth is from God, there is no doubt but the Lord put into the mouth euen of the wicked, whatsoever things containe true and wholesome doctrine. But the handling of this matter I would rather to be taken out of Basils oration to his nephewes. Who could haue said more matter in fewer words for the vse of secular learning in sermons? And least any should think he thought so but once, and afterward changed his opinion, he secondeth it againe, comment. in Tit. 1. 12. where speaking of Pauls citing Epimenides the

the Poet, he strongly concludeth, *Colligimus ex hoc loco, Superstitiosos esse qui ex profanis scriptoribus nihil mutuari audent. Nam quum omnis veritas à Deo sit, si quid scitè & verè ab impijs dictum est, non debet repudiari, quia à Deo est profectum. Deinde quum omnia Dei sint, cur fas non esset in eius gloriam applicare quicquid in eum usum aptè conferri potest? sed de hac re legatur Basilij oratio ad iuvenes.* We gather from this place (saith *Caluin*) that they are superstitious who dare borow nothing of prophane writers. For seeing all truth is of God, if any thing be well and truly spoken of the wicked, it ought not to be refused because it came from God. Againe, seeing al things belong to God, why should it not be lawfull to vse and apply to his glorie whatsoeuer may fitly be bestowed to that vse? but for this point reade *Basilis* oration to his nephewes. *Caluins* iudgement (we plainly see) is, that Preachers may cite any truth from all heathen authors though neuer so wicked. His reason is, because it came to them from God, who put into their mouth things containing true and whole some doctrine. If true, then to be vsed in controuersie: if wholesome in exhortation. And for reproofe of our Puritanes, he calleth them *superstitious* men, that stand too much on points, who dare not vse it, nay that it ought not to be refused, sith it came from God, and belongeth vnto him, but must be vsed to his glorie. Wherefore (to conclude all) seeing the scripture forbids not secular learning in popular sermons, as in examination of their obiected places I haue shewed; seeing God himselfe preached it to the people for the knowledge of himselfe, *Rom. 1. 19.* seeing the knowledge thereof taught the people to do the things of the law, *Rom. 2. 14.* Seeing the Apostle forbids onely the vaine deceit of it to the people. *Col. 2. 8.* Seeing Saint *Paul* chargeth vs to trie all things in any author, and keepe that which is good, *1. Thess. 5.* Seeing Preachers in things not forbidden must be all to all, to Iewes in the law as Iewes, to Gentiles without law as Gentiles, that they may winne the more, & by al meanes saue some, *1. Cor. 9.* Seeing they must deuide the word aright to their people, *2. Tim. 2.* which without this knife they cannot do, but pull it asunder and teare it with their teeth; Seeing the heathens doctrine which is true, is taken out of the scrip-

scriptures: sith truth remaineth stil truth wheresoeuer we find it. Seeing we thinke it fit to season our children and new vessels for their knowledge and good manners. Seeing for the vse of it, we study it many yeares, furnish our studies with profane authors, stay in the Vniuersities, and frequent libraries. Seeing lastly the auncient Fathers and precisest late-writers haue thought and iudged it lawfull, and much vsed it themselves when they preached to their people: at least, seeing *Caluin* thinks so, this might perswade the, if they were not of a priuat spirit, that secular learning (yea much of it) is not only not vnlawful, but also necessary in popular sermons. Rob the Egyptians of this gold, siluer and raiment, borrow these iewels of the heathens, but make not a calfe thereof to worship and adore, and leaue the word of God.

*f Sed dicam in-
num quod tam
uerissimum esse
comperi, esse per-
sonas sic profa-
no addictos, ut
ut, ut inuadit,
ut infam, ut for-
didum videatur
ubique Chri-
stiana professio-
nis vocabula vi-
derent. Romani,
Camilla, Fabia,
Julia nominibus
circulabantur ad
Christi, ad Pauli,
Bartholomaei vo-
cabula manserunt.
Erasmi in uita
Ierom. prefix.
Ierom.*

If there be any such as *Erasmus* complaineth of, who delight more to heare the names of Poets the Apostles, of Philosophers then Prophets in sermons, I tell them with *Hugo*, coment. in *Tu.* 1. 12. secular learning must ancillari Theologia, non principari: errant qui sequuntur Philosophos, non Theologos, & magis innituntur vanitati quam utilitati. No, his word onely is the glasse, by looking whereinto we are transformed into his image, as by the spirit of the Lord, 2. Cor. 3. And therefore in spoiling these heathens, the Lord aduiseth vs as *Iosua* did the people in sacking of *Iericho*, *Ios. 6. 19.* The citie *Iericho*, that is, heathenisme shall be an execrable thing, both it and all idolatries that are therein vnto the Lord: onely *Rahab* the harlot, onely heathen learning & truth shall live, she and all that are with her in the house, for she hid the messengers that we sent. Notwithstanding be ye ware of taking the execrable thing, least ye make your selues execrable. But all siluer and gold, and vessels of brasse, and iron therof shall be consecrate vnto the Lord, and shall come into the Lords treasury. And for the vse of it quoad gradum, let not the sauce be more then the meate, nor too much water mixt with your wine, that is *cauponari verbum*. No, no, as *Luther* spake of too much citing of miracles and true legends in sermons: so neither would I that arts and heathen sayings sic depredicentur ut inde veniat vsus omittendi Euangelium. Sunt enim non principalis pars sermonis habenda, sed tantummodo interspergenda Euangelio, ubi ad propositum faciant, & non de integro sermone

*g Doctam, pop.
eo b. praeq.*

sermone tractanda. If *Melpomene* be painted so bigge, that there is left no roome for the other Muses; or if strangers take vp all the Inne, that there is not place inough for Christ and his Apostles, I dislike both the painter and the host.

No, let Christ haue the highest place and best roome in thy sermon; and me thinkes he saith of it, as he once said of an Inne, Make ready an vpper chamber for me, for there it is where I wil sup with mine Apostles. The consideration wherof, as it moued me in this discourse to apologize the vse of secular learning in Sermons: so moued it me in this of Brotherly Reconcilement, to call on the hand-maide to waite (as I said) on her mistress.

F I N I S.

Faults escaped, thus amended.

P Ag. 6. lin. 26. reade *code*. p. 11. l. 6. *contumelia*. p. 11. l. 28. *hac*. p. 19. l. 16. *diffarunt*. p. 27. l. 20. *his*. p. 28. l. 22. p. 46. l. 7. *very*. p. 32. l. 32. and. p. 34. l. 10. *least*. p. 35. l. 16. *cefcit*. p. 35. l. 21. *dragons*. p. 35. l. 36. *mutemur*. p. 39. l. 1. *verit*. 24. p. 41. l. 4. *fibram*. p. & l. *ibid*. *serperes*. pag. 42. l. 10. *λογος*. p. 51. l. 31. *euen calme*. p. 52. l. 34. *dicentes*. p. 59. l. 25. *that as*. p. 59. l. 26. *πρωτα*. p. 59. l. 31. *humorist*. p. 62. l. 4. *breach*. p. 62. l. 23. *his foe* a *fonpe*. p. 64. l. 34. *santos*. *libel*. *toudeute*. p. 65. l. 20. *occidens*. p. 72. l. 24. *nor onely*. p. 74. l. 13. *ἐπιμαρτυρ*. p. 74. l. 20. *exhibite*. p. 75. l. 22. *them*. p. 75. l. 35. *him*. p. 77. l. 17. *are the food*. p. 77. l. 19. *do their effects*. p. 78. l. 23. *permissiue*. p. 79. l. 5. *excerpere*. p. 81. l. 29. *in your hands*. p. 86. l. 16. *not iudiciall*. p. 88. l. 28. *for this Isaac*. p. 91. l. 18. *circle*. p. 108. l. 31. *whitenesse*. p. 108. l. 35. *waxe*. p. 111. l. 19. *Issachar*. p. 49. *marg. lit. a. collimando*. p. 50. *in* *διεπλοτο*. p. 84. *marg. lit. a. ne confid*. p. 127. l. 27. *aristati*. p. 124. l. 37. *exterrita*. p. 126. l. 25. *make thee strine*. p. 142. l. 23. *though*. p. 143. l. 13. *μνησθησιν*. p. 145. l. 16. *abus*. p. 208. l. 34. *αμυνε*. p. 213. l. 3. *αμυνεσθαι*. p. 239. l. 27. *whiffer*. p. 252. l. 23. *συμπλοικη*. p. 289. l. 17. *without professing*. p. 290. l. 35. *commendeth*. p. 291. l. 29. *exploratores*. p. 296. l. 5. *is my censure but the obiecu*. p. 313. l. 31. *visis*. p. 278. *marg. lit. x. concuere*. p. 280. *marg. lit. g. Plausus*. p. 320. l. 21. *for*. p. 249. l. 16. *ut ab audis*. p. 236. l. 7. *at aduenture*. p. 249. l. 17. *pateru*. p. 232. l. 29. *Caldeans*. p. 243. l. 24. *quam*.